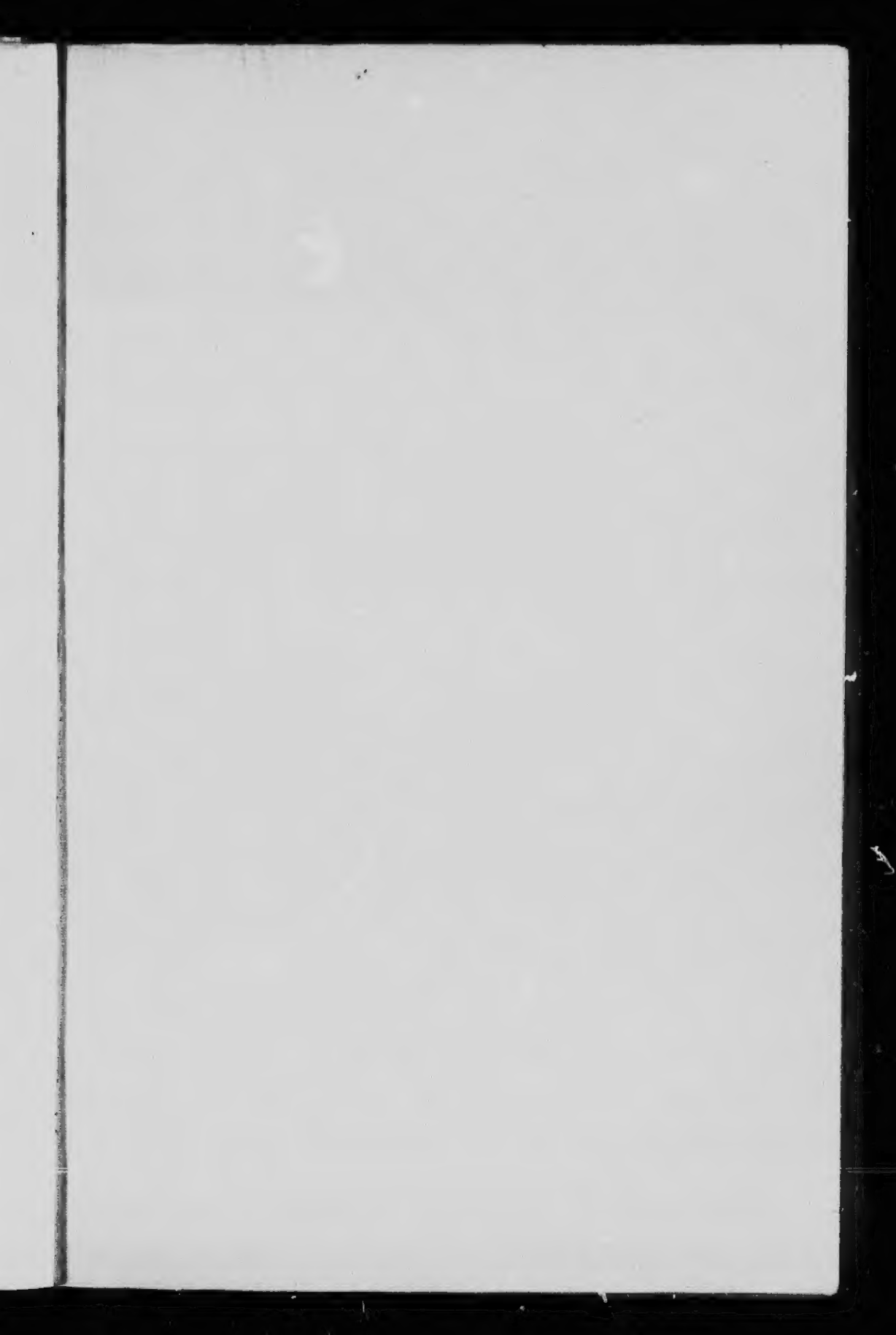


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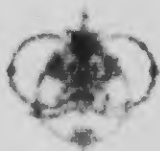
CANAAN AND CANADA

By

REV. D. LUCAS, D.D.

Chap. Ont.

"Railway Sermons," "All About Canada,"
"Australe and Homeward,"
"Wine, Beef and Good," etc.



TORONTO
WILLIAM BRYCE
1894



REV. D. V. LUCAS, D.D.

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Grimsby, Ont.

Author of "Railway Sermons," "All About Canada,"
"Australia and Homeward,"
"Wine, Bad and Good," etc., etc.



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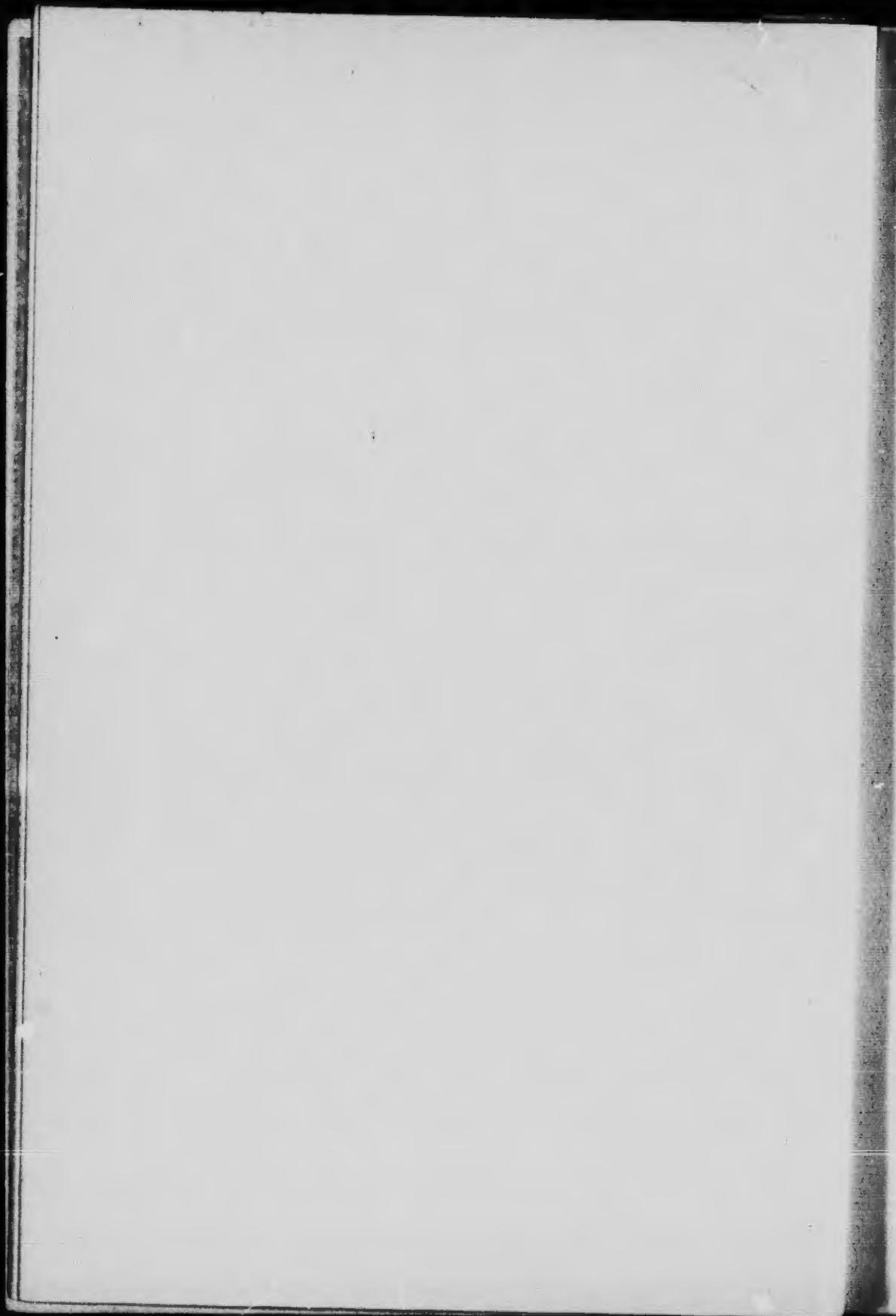
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DEDICATION.

To all young people of Canada, especially those associated with our Epworth League and Christian Endeavour Societies, this volume is respectfully dedicated, with sincere prayer on the part of the Author that they may be honoured of God in their efforts to advance His Kingdom in Canada and throughout the world.

He has said: "Them that honour me I will honour, and they that despise me shall be lightly esteemed."



PREFACE

In this Western World we are all nation builders. I hope in every heart there is ambition to build so wisely and so well that our building may abide while our day lasts and when our day is done. "Except the Lord," as the Master Workman, for whom and under whom we labor, "build the house, they labour in vain who build."

In all this wide universe our earth may be the only moral battle-ground. In the fierce struggle between contradictory and opposing elements what is right will ultimately prevail. Ungodly kingdoms and unrighteous systems must give way and crumble into dust. Even the gold and silver of the monster image must be humbled before "the little stone cut out without hands."

God hath willed that righteousness shall cover the earth. Our feeblest effort in harmony with heaven must grow until the little stone becomes a great mountain, filling our whole redeemed earth with its greatness and its glory.

PREFACE.

Who can fully appreciate the happy condition of our world in this Twentieth Century of the Christian Era if God's ancient people had always been faithful? "With many of them God was not well pleased, for they were overthrown in the wilderness. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. . . . All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

If we are willing to learn wise lessons from the faults and failings of those who have preceded us, we shall have lessons abundant. What torture would rack our minds and tear our hearts in twain if we should foresee that from our bad example and wrong teaching our children's sins would result in disaster to our great country which we so dearly love. Where prosperity and peace prevail and national happiness seems to be firmly enthroned, assaults from foreign foes, or civil war, or drought and famine, may come as chastisements because we or our children have forgotten God or wandered from His righteous government.

Mortar mixed with infidelity and unrighteousness makes a weak wall for national foundation. Though the Egyptians dovetailed their corner

PREFACE.

stones in addition to their cement, to give abiding strength and continuance to their temples and palaces, their buildings are in ruins, and to-day lie covered up with sand because the God of Moses was angered with their wicked inventions.

It is the same God who overturned ancient nations, and among them His own people, because of sin, who asks Canadians to accept His Word and His wise government, to be obedient to His commands and precepts, and reap happiness and prosperity, instead of calamities and chastisements such as befel those old nations through disobedience.

Will it ever be said of the people of our good land :
"Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. . . . Come now and let us reason together, saith the Lord. . . . If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."
—Isa. i, 7, 19, 20.

D. V. LUCAS.

GRIMSBY, ONT., 1904.



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INTRODUCTORY

The Bible reveals to mankind divine principles of truth which, like their Author, never change. Men of every century are, therefore at liberty to appropriate to themselves promises which were made to those who lived upon our earth thousands of years ago. Principles which were applicable to men under certain conditions in past centuries are applicable to men under the same conditions now.

This is why we lay claim to the promises of God and find encouragement from thousands of passages in the Scriptures precisely the same as if they had been spoken directly to us.

When we submit to required conditions the promises are ours. Faith, under any other circumstances, would be audacity and presumption. We should not then honour God by our faith, but insult him by our bold conceit.

In the following pages we shall look at the

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promises of God and the blessings interwoven with the history of Canaan, and then inquire whether the selfsame promises, conditions and blessings have now, or will have ever, any connection with the history and prosperity of Canada.

Somehow, it seems to me, many people have come to think that religion consists only in a round of preaching and praying, and church going, and the like, while hills and valleys, and rain and grass, and ploughing and wheat, and barley and corn, and oxen and sheep, and national activity and commercial enterprise are something else altogether, with which religion has nothing to do. If this is Christian religion it is not so good as the old religion of the days of Moses and the patriarchs.

That heavy black line, which we have drawn between what is religious and what is "SECULAR" was not known to the ancient servants of God. The religion which shuts God out of the field and the granary, out of the counting-house and the workshop, is neither Christian, Jewish, nor patriarchal—it is infidel.

The religion of the Bible embraces everything which has to do with our interests here and hereafter. God cares for our bodies and our intellects as well as for our souls. He is, therefore, deeply

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interested in our agriculture, our arts and commerce, as well as in our schools and churches.

If He is ignored at the ploughing match and the hustings, and falsehood and wrong are permitted to exclude manliness and righteousness and the Golden Rule, then He need hardly be expected at the prayer-meeting. The righteous Lord loveth righteousness everywhere. Does God care for us? Care for us? Careth He not for the ox which treadeth out the corn? Are our flocks and herds, our barns and granaries, and marts of commerce and emporiums of trade, to be regarded as His? Are they not sent to us as blessings from His hand? Or as heavenly benefactions which follow industry and prayer? And can the land, the whole land, be consecrated to His service? Yes, certainly; and let me suggest that our hearts are not consecrated to Him if the land is not.



BETHANY, DEAD SEA, AND MOAB.
(From Mount of Ascension.)

THE LAND.

"But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for.

"The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

"And it shall come to pass if ye will hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil.

"And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."—DEUT. xi. 11-15.

Why was the nation here referred to to receive all these good things? Because it was to keep His commandments. Did it keep His commandments? It did, and was blessed. No people in those earlier days were more prosperous.

Did it cease to keep His commandments? It did, and was cursed, and is cursed unto this day, because the people of the land have not obeyed and glorified Him.

"These things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the world are come."

In what form were the blessings to come?

CANAAN AND CANADA

In the form of milk and honey, and corn and wine, and oil, cattle, grass and fruit, victory over enemies, and an honourable place among the nations.

In what form were the curses to appear if they forgot God and turned away from Him? In the form of God's wrath kindled against them—no rain, no fruit, mildew, drought, famine, disaster, national ruin and dissolution.

"Their annals pour a flood of light upon the Providence of God and embody principles which ought to regulate the conduct of all nations until the end of the world."—*Jackson*.

The history of the land and of the people who dwelt therein is among the strongest of the evidences that God and His Word are true, and that national sin is bad political economy, for national disobedience to God and national corruption are in the end national ruin. God says, "Them that honour me, I will honour," and Isaiah, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Is not sin very bad political economy?

It is somewhat difficult to give the exact boundaries of Canaan or of Palestine. Whether the latter name embraced all the territory or the exact extent promised by God to Abraham and his children may be impossible to determine if we must leave it to the surveyor and real estate agent.

Had God's ancient people proved faithful it is much more than probable the dimensions recorded

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would have been greater than we find them. Some writers have ridiculed the insignificant size of the land of which so much has been written, but like that fruit, whatever it may have been, which our first mother took from the tempter, it was quite large enough to prove their loyalty to heaven. A small fruit or a small territory may be quite large enough to test our loyalty to heaven, and in both instances this thought may have been in the mind of God. Great enlargement might have followed true loyalty.

When it was at its best and the nation most prosperous, it did not embrace much over, if even any more, than 10,000 square miles of territory. Even much of this was barren rock and therefore useless, but in many parts the soil was so rich and the climate so favourable that, with God's continuous blessing on their toil, there was abundance for all.

It is in very truth a land of hills and valleys. Districts are very dissimilar and regions are of the most diverse character. There are plateaux of rich pasture and fertile corn lands, and there are ravines and foothills where the vine flourished luxuriantly. Scenery there is, though limited in extent, as beautiful as man has ever beheld, so that all that is said in Holy Writ of the land chosen of the Lord for His ancient people was strictly true.

Whatever may have been said of Canaan as regards her fertility, or her scenery, or the extent of her territory, may be said over and over, hundreds



SHEPHERDS OF PALESTINE.

THE LAND

and hundreds of times, when applied to Canada. "A land of hills and valleys" in very truth is Canada. If her hills are lofty—far exceeding those of Canaan—her valleys and vast stretches of prairies and fertile plains are more than correspondingly vast in extent. Forcible descriptive writers have attempted to portray the beauty of our scenery, and the "kodakist" has been there, too; yet neither pen nor snapshot can give what the tourist or observant traveller takes in.

Go and see; and then say of the best efforts of the cleverest of all pens, or pencils, or cameras, "the half was never told me." See Cape Breton from Sydney to Mulgrave, the northern parts of the Province of New Brunswick, the Eastern Townships of Quebec, and very many parts of Ontario, all of which surpass the power of adequate description, yet all of these fade away in comparison with God's mightier doings in the great Province of British Columbia.

"Regions where, in spite of sin and woe,
Traces of Eden are still seen below,
Where mountain, river, forest, field, and grove
Remind us of our Maker's power and love."

Beauty of hill and valley is by no means confined to the regions I have named. Throughout our broad Dominion are thousands of scenes of hill and grove, and stream and waterfall, and lake and island, worthy of the pencil of the most enthusiastic artist. Here the quiet country home of the honest tiller

CANAAN AND CANADA

of the soil rests on the gentle slope near a purling stream, there a small village or hamlet nestles at the foot of a hill, which is clad from base to summit with the loveliest of foliage. The valley waves with bending corn. The pastures of the hillside and the plain sustain the wealth-producing kine and sheep.

Why has our Maker given us the diversity of mountain and plain, of valley and hill? Would not the broad prairie have done as well? All forms of nature have their place. Each does its part in completing His great plan. The human mind, however, craves variety. If one star differeth from another, so also does each leaf, there is a purpose in it.

"Westward, Ho! ye weary, Eastern travellers, health seekers and tourists. Gaze westward and behold a panorama of beauty perfect from the Creator's hands. Verdant foothills carpeted with grasses bedecked in season with myriad flowers, snow-capped peaks towering to the blue vault of heaven, their fleecy whiteness dazzling in the sunlight. Wonder not that you are entranced with the scene.

"Ye hills I love ye! Oh! ye mountain tops!
Lifting serenely your transcendent brow
To catch the earliest glimpses of the dawn,
And hold the latest radiance of the West,
To gild you with its glory, while the world
Hastens to slumber in the glooms below;
It is a pain to know ye, and to feel
That nothing can express the deep delight
With which your beauty and magnificence
Fill to o'erflowing the ecstatic mind."

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NEW DENVER, B.C.

THE LAND

Nature indeed has showered with prodigal hand her gifts on Western Canada."

It is said that there are no great poets or orators born and reared in flat countries. Mountains and rocks and hills, and rolling rapid rivers, with their roaring cataracts, tell us more of God and His power and majesty.

"These are Thy glorious works,
Parent of good, Almighty !
Thine this universal frame
Thus wondrous fair,
Thyself how wondrous then !
Unspeakable Thou sittest above
These heavens, to us invisible,
Yet dimly seen in these
Thy lower works. Let these
Declare Thy wisdom beyond
Our thought, Thy power Divine."

The heritage which God by His providence has given Canadians is nearly five hundred times greater than was bestowed upon His chosen people. He is the Creator of our lovely country, as He was of theirs, and is just as desirous, and even more so, that our larger land should abound in righteousness. It has been my privilege to visit many portions of our earth, staying long enough in each to know something of the seasons and the climates; of the products of the soil and forests, and fisheries and mines. When I look at and compare the conditions of our people with what I have seen elsewhere, and with

CANAAN AND CANADA

the prospect which awaits our country in the richness of our natural resources, only now fairly beginning to be developed, and the adaptability of our climate to the production of strong healthy men of muscle and of intellect, I say with all confidence that there is no grander country on which the sun shines than the Dominion of Canada.

Why do I so write it? God knoweth for no other reason than to inspire my readers, if I can, with a desire to make this land morally what God has made it naturally. It has been called the brightest gem in Britain's crown. Aim higher yet; make it the brightest gem in the crown of Christ.

"The land," so says my text, "drinketh water of the rain of heaven." In the preceding verse Egypt, from whence they came, is described as a land watered of the foot, that is, by treadmill process, artificially irrigated, always a tedious and unsatisfactory means of watering the land. Great was the blessing promised, therefore, when it was told them that the land they were to possess should drink water of the rain of heaven. The first, or former rain, fell in November at sowing time. It moistened and prepared the ground for reception of the seed. The latter rain fell about April, when the corn was grown up, and served to fill the ears with plump grain. If the first rain came not there would be no vegetation. If the latter failed to arrive in due season there could be no profitable harvest; that God could, and sometimes did, so far interfere with



MOUNTAIN AND LAKE SCENERY IN CANAAN.

CANAAN AND CANADA

the ordinary laws of nature as to withhold the rain entirely, and so chastise them for their grievous sins, is seen in the history of Elijah, in whose day rain was at one time kept back for three and a half years.

Thus far this inestimable blessing of rain has not been withheld from Canada for any serious length of time. Few countries are better watered than our own. Not only is Canadian water remarkably pure, but it is abundant. The northern regions of North America are especially favoured in respect to rain. Nature's permanent laws are in our favour. The earth revolving eastward sweeps in upon itself those clouds and mists which have resulted from evaporation on the surface of the ocean. The lofty snow-capped mountains of Canada are set well back to the west, so that before the clouds begin to condense from the chill of the cold mountain tops they are carried entirely across the continent, and then are whirled about by currents and cross-currents of the air and pour out their enriching waters on all the land. No country on earth is more blessed in this respect. Had these tall mountains been set along the eastern coast, the clouds would have been robbed of their water while yet near the ocean and the land would have in the interior been a parched desert. Not only are they carried westward by the earth's eastward motion, but they are also borne northward by the upper currents of air heated at the equator. By reason of these natural laws Canada is one of the best watered countries of the world. Drought

THE LAND

is with us a thing unknown and irrigation, with very rare exceptions, unnecessary. Of Canada it may be always said, "It drinketh water of the rain of heaven."

"But take heed to yourselves, that your heart be not deceived, and ye turn aside, and then the Lord's wrath be kindled against you, and He shut up the heaven that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the Lord giveth you."

Our text tells us of God's watchfulness over the land: "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Here is evidence that the providence of God is exercised over the land. By the providence of God, generally speaking, is meant His care for every object in nature. . . . As He is omnipresent and omniscient nothing escapes His observation; all things are under His control. In the vegetable world His Hand is continually at work:

"He makes the grass the hills adorn,
He clothes the smiling fields with corn;
The beasts with food His hands supply,
And the young ravens, when they cry."

But He is here represented as exercising a special care over His chosen people and the land from which, through His blessing, they were to obtain their subsistence. Why did Moses dare to say that

CANAAN AND CANADA

this land in which they were to dwell was a land which God would care for, and upon which He looked continually? Because here would dwell the descendants of those noble men who had honoured Him before all the race. When the nations had disowned or forgotten Him these still confessed him. Because the land itself was a monument to the faith and faithfulness of Abraham, the friend of God. Because here true worship was to predominate and dark superstitions, full of cruelty, were to give place to intelligence and peace and love. Because here was to be the beginning, in some organic form, of that system of law and truth through which all the families of the earth are to be blessed. Because from this land was, in the fulness of time, to arrive that great prophet like unto Moses, yet greater than Moses as the sun is greater than the moon—the Lord Jesus Christ, the long-promised Messiah. We do not wonder, therefore, that the eyes of the Lord were always upon it.

Has God changed? All else changes. His ways are always equal. Dare we to hope that this also is a land upon which His blessing rests? A land for which He careth? Will He not care for the fruit as much as for the soil from which the tree grows? Canaan was the garden of Revelation. If Canada yields the fruit of His planting in Canaan will He not care for us as well for them? Yea, it was for this end He planted there—that here, as also through all the lands, the fruits of His planting in

THE LAND

Canaan might abound. We know the conditions. If in Canaan He is acknowledged, not by pronouncing his name only or by singing songs in which His name merely occurs. God cares little for these if they are only empty sounds. The tinkling of cymbals does not reach the heavens; yea, does not even pierce the clouds. Singing songs of praise to Him have meaning only when we are obedient to His law. It was said of His people in Canaan when they had backslidden from Him and were tottering to their fall, "This people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is far from me." We know the conditions, therefore, upon which we can secure the Divine watchfulness over us and the Divine presence with us as a nation. What a source of joy it must have been to every devout Hebrew to be told that the Lord who sits enthroned above the stars cared for his native land, and that His eyes were continually upon it. To his mind there was the assurance of a benevolent and beneficial Providence ever near. Turn where he would, or perform what duty he might, his soul rejoiced in the conscious presence of God, always guiding him and his people to paths of wisdom and peace! And if He cared for the land for their sakes, then it must yield its increase for them. While they obeyed and honoured Him it was a land of milk and honey, and wine and oil. It gave them fruits in abundance. Their granaries were full, affording all manner

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of store. Their sheep brought forth thousands and ten thousands in their streets. Their oxen were strong to labour and there was no complaining. He made peace in their borders and filled them with the finest of the wheat. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.

CONQUEST.

And Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it."—NUM. xiii. 30.

Two thousand years before the coming of Christ Abram took Sarai, his wife, and Lot, his brother's son, and all the substance that they had gathered, and the souls they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came, and the Lord appeared unto Abram, and said, "Unto thy seed will I give this land."

And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere. Then Lot chose him all the plain of Jordan; and Lot journeyed east, and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly. And the Lord said unto Abram, after that Lot was separated from him, "Lift up now thine eyes and look from the place where thou art northward and southward and eastward and westward, for

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all the land which thou seest, to thee will I give it, and to thy seed for ever."

When Abram was ninety-nine years old the Lord appeared unto him and said, "I am the Almighty God: walk before me and be thou perfect. Thy name shall no more be called Abram, but Abraham, for a father of many nations have I made thee, and I will give unto thee, and to thy seed after thee, all the land of Canaan, for an everlasting possession, and I will be their God."

About five hundred years later three millions or more of people, embracing an army of over six hundred thousand fighting men, evidently bent on conquest, stand at the border of this land demanding perpetual possession. As they have with them all their belongings it certainly appears that they expect to succeed in their expedition.

Here is a matter worthy of our sincerest thought. Suppose we should some day discover that an army of 600,000 able-bodied men was at our doors with the avowed intention of driving us from our homes and our well-tilled fields that they, with their families, might possess themselves of all our hard-earned wealth; and suppose that we should learn that the God, whose name and whose symbols they bore with them night and day, was not only backing them in their effort to dispossess us, but that He would consider it disloyal to Himself if they did not drive us out and seize our homes and hearths, and fields and fruits and flocks, what would be our

CONQUEST

thoughts of that army and of that God? Would we not regard it as our highest duty, even at the expense of life itself, to protect our families and our firesides, our country and our honour as a nation? The criticisms of infidelity are not altogether groundless at first sight at least. They have, to say the least of it, a *prima facie* show of reasonableness.

Any of us are startled by such records of sacred history, however much we may desire to love and obey the God of the Hebrews. Looked at through the mists of partial knowledge, the God of heaven does sometimes appear to us as a God of unrighteousness.

We must look into it. It does not do to toss it aside and take things for granted. We cannot please Him thus. Both Himself and the great scheme of redemption courts investigation. The divinely authorized history of Providence and Revelation is purposely so put as to force thought upon us. We must think.

Christian writers have in all ages grappled with these questions. It is vanity for the infidel to say that only infidelity thinks, or to say that Christians take Bible sentiment without thinking.

Christians think far more than infidels. There is not a thought that can occur to any sceptic which has not occurred a thousand times to the mind of Christian writers, and all those seeming contradictions in the Bible have been reconciled to the

CANAAN AND CANADA

rules of strict righteousness and to the honest and sincere judgment of most sober reasoning.

If that God whom Christians worship commanded His army of 600,000 strong to dispossess a people who, with their fathers, had occupied and tilled the land for hundreds of years, a people who in no sense had provoked a quarrel with the invaders, the question must be considered. The sharp, keen criticisms of scepticism will not permit our indifference or our mere credulity. We must know the why and the wherefore. And in all this we shall have Divine approbation, and if we seek humbly and diligently we shall also have Divine help.

The mere fact that God had promised the land to Abraham and his sons, though a strong reason why they should possess it, is yet not a sufficient reason why God should will the ejection of the native Canaanite for Israel's sake. If one must reply to infidel criticisms, I tell my sceptical brethren at once that I build nothing at all on the mere fact that God had promised the land to Abraham and his descendants. God could easily have annulled that definite promise and made it good in some other way if the people of the land had been of a better sort, so as to justify His breach of promise. It is quite conceivable that God would have ordered otherwise.

Let us see. God might have met Moses and said: "While you and your people have dwelt in Egypt for four hundred years others have come into the land I promised you; these people honour me and

CONQUEST

my name is revered among them. They have looked upwards towards the stars, and have said to their children: 'The God who made the stars, and whose throne is in heaven, is our God. It is He who gives us these rich harvests, these vines, and figs, and pomegranates. Let us erect an altar and offer to Him, not only the firstfruits of all our increase, but our hearts also, with our prayers and sincere praises.'

"I cannot drive these people out. They are mine, whom I love, and with whom I daily dwell. I cannot turn them out of their homes and possessions, neither can I forget the promise I made to Abraham and his children. I will more than fulfil my promise, so that you can write it down for the generations to come that I am a God of truth, keeping covenant with men. I will raise up a thousand Noahs, and they shall construct as many arks, and I will ship all you people to Canada!"

Canada instead of Canaan! Moses would have danced with joy. Miriam would have made a better song than that of the Red Sea. Canada is five hundred times greater in every sense than Canaan ever was or ever can be.

Had these things been which I have suggested, our world to-day would be a Paradise restored. Canaan already occupied by lovers and worshippers of the true God, and Canada being populated forty centuries back with the chosen people of God, and possessing those wise laws and those great Divine

CANAAN AND CANADA

truths which alone can give moral health to the nations!

Let not the reader stumble at the name "Canada," for it was as easily within the mind of God then as now. God is as much the Lord and Divine Governor of Canada as He ever was of Canaan. He is the maker of Canada's lofty hills and mighty rivers, and rich valleys and fertile plains. May our land ever be, in every moral as well as every physical sense, many times greater than Canaan ever was.

But were the people who dwelt in Canaan during Israel's bondage such as I have suggested they might have been? Very far from it. In fact, just the opposite of all this.

Man, if a moral agent responsible to his Maker for his moral actions, must possess a moral susceptibility. Without this a judgment day would be an injustice. This susceptibility must not be capable merely of judging between philanthropy on the one hand, and murder on the other, but able also to discern between what is right and what is wrong in those smaller things which meet us in this life at every turn. God intended that this faculty in man should always be as keen as the sharpest-edged razor.

"Quick as the apple of an eye
The slightest touch of sin to feel."

The very thought of sin should cause a blush of

CONQUEST

shame. The word which bears on its wings the suggestion of sin startles the soul that is pure.

A razor may be drawn across a rough, hard surface and its edge thereby dulled and blunted. It may be drawn again and again till it has no edge; again and again until all semblance of an edge has disappeared. It may be laid upon an anvil and hammered until there seems no hope that it can ever again have an edge.

Every sin blunts moral susceptibility. Sin repeated dulls this important faculty of our nature more and more. Some sins, oft-repeated, grow tame through their sameness, and the depraved soul sets about inventing new sins. When men invent new sins for the gratification of their lusts and morbid desires they always tend bruteward. There is apparently no limit to the tendency downward. Men sink lower than the beast and outdo the devil in their depravity and debauchery until all moral susceptibility is, to all intents and purposes, annihilated. Suppose, now, you find a whole nation or the entire race thus fallen. What is to be done then? Such seems to have been the awful condition of the antediluvians. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Read it again. Read it slowly, and read it again. This passage with a lighted torch goes into the soul of the antediluvian; into every rock of his

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soul; into every closet; into every narrowest corner, and it finds nothing but uncleanness. Not one thing pure or good is found in all the dwelling; and this was the ordinary, every-day condition "continually." With the exception of less than half a score of persons in but one family the entire human race had corrupted themselves to an extent beyond adequate description.

What was to be done? Preach righteousness? purity? holiness? These people had no conception of these virtues or of any virtues. Noah pled with them and warned them, but they mocked at his exhortations and laughed at the idea of purity or righteousness.

Has the swine any conception of cleanliness? His happiest moments are when he wallows in the gutter. Your idea of cleanliness for him may be such you may keep him somewhat clean in spite of his own inherent tendency. But it is not so with man. If once he has put under his feet every upright and noble principle woven into his being by his Creator, his tendency is downward, downward, continually downward. When once he has deliberately destroyed his compass he knows not which way to steer. He drifts with the currents towards the shoals and the rocks of moral ruin.

Preach to such a pure Gospel? He cannot receive it. Righteousness? Purity? Holiness? These words are hell for him. He has no conception at all of their meaning.

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What, then, is to be done? Send a flood. If they will not be cleansed, at least let the earth be cleansed of them, and let another people come to prepare the way for a reign of righteousness on earth.

Even those who came after did not profit as much as they should have done by God's righteous chastisement of their predecessors. The second race was better, however, for though there were sins just as heinous in God's sight, sin was not so widespread as it had been before the flood. Bad as it was, it was local and not universal.

"The men of Sodom were wicked, and sinners before the Lord exceedingly." Some of their sins are named that we may see how bad they were, though all sins, even if not named, abounded. Had there been even a few good, who might have been a leaven of righteousness, the city might have been spared. Abraham hoped he might find fifty, but soon discovered that he could not find five, so fire came to do for the wicked city what water had done for the world in the days of Noah.

It is not difficult to find out the sins of the Canaanites. God through Moses put a long list of prohibitions between His people and many named sins, and at the end of each catalogue He said, "For all these abominations have the men of the land done which were before you, and the land is defiled." The 18th chapter of Leviticus gives us many of these abominations, but these are after all only a fraction of the sins of which the people

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were guilty. So God said to Israel, "Drive them out," not because of His promise, but because of their heinous sins. This is made very clear. It was their sins which led to their expulsion from the land. God said, "Drive them out, and let a reign of righteousness come into the land which I long since promised to the father of my chosen people."

The sceptic thinks he has strong ground for sneers at Christians when he reads of their God, "To Him give thanks who smote great kings: for His mercy endureth for ever. And slew famous kings: for His mercy endureth for ever. Sihon, King of the Amorites, and Og, King of Bashan: for His mercy endureth for ever. And gave their land for an heritage unto Israel His servant: for His mercy endureth for ever." "Aha!" saith the sceptic. "Here is a queer team for you! What yokefellows have we here? Human slaughter and enduring mercy! Is this your Christian God? Can human slaughter by Divine authority and Divine mercy walk together?"

My sceptical friend, was it not a mercy even for you that these kings without conscience, without moral susceptibility, without even the decency of ordinary natural law, should have been destroyed? Even you might not have had intelligence enough to be a sceptic, for had not God stepped in and given mankind something better all our earth to-day might have been the home of the fierce cannibal or the Digger Indian. God must show to all men His

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righteous indignation against sin, and He must check sin sometimes by a strong hand or our earth would long since have become a veritable hell.

But the sceptic thinks he makes a strong point when he calls our attention to the record that God sent *His people* to destroy and kill their fellow man. Was it not to them a lesson of cruelty? Could they be schooled butchers of men and lovers of God, and kind, righteous, loving fathers and neighbours?

Certainly. We have hosts of examples of that kind. The most zealous soldier on the battlefield may be at home the most loving parent and warm-hearted friend. There is a vast difference between the pre-meditating murderer and the authorized legal executioner. True, God might have sent a flood or fire as He had done in earlier history, but He had now, as never before, a people bearing His name with them, and acknowledging Him as their king and Lord; a people chosen by Himself for the accomplishment of a great purpose; a people far from perfect, with a strong tendency to wrongdoing, yet a people immeasurably superior to the nations around about them. They were a great improvement on the moral condition of men in general. They had come of no evil begetting. The man from whose loins they sprang was the friend of God. He and his chiefest son, and his son's sons, were men who, in the midst of many depraved nations, feared God and wrought righteousness.

God had sent them a people who, though they in

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many ways sorely taxed His patience, yet were a people whom He could use for the accomplishment of a great work without detriment to His majesty or His holiness, a people whose chief representatives always acknowledged Him as the true God and the righteous sovereign of the universe. God wanted this His chosen people to feel that they had much to do with the putting down of sin in this world, even though their lives were endangered by their loyal efforts to perform His will.

Standing in comparative safety on the deck of a water-tight ark, or free from harm in the streets of Zoan, Noah or Lot might witness the falling of watery or fiery clouds for the destruction of wicked sinners, but they might not possibly be made so forcibly to feel their own individual responsibility for the removal of iniquitous systems which had long provoked His displeasure. No man who took up the sword in God's name to destroy these wrongdoers could be certain or sure that he would come alive out of the conflict. There was not only the conscious responsibility for the ending of their iniquity, but there was the opportunity to lay even life at the feet of the Divine Master.

This responsibility laid on His people for the demolition of wrong and wicked wrongdoers is seen in Judges v. 23: "Curse ye Meroz, said the angel of the Lord: curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord against the mighty." It was not so much

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that God was not Himself mighty enough to overcome these sinners as it was to make the people of Meroz feel that they, too, should have been interested in so great a matter, and been ready to oppose even unto death, if need be, all principles and all systems of evil. The lesson was intended to reach down to our day, and to make all feel who claim to be soldiers of Christ and sons of God that an individual responsibility rests on us for the annihilation of evil and the building up of systems of righteousness in its stead.

The sceptic thinks he scores another good point against Christians by quoting Divine authority for the destruction of even little children in these Hebrew wars against Gentile nations. To an intelligent Christian, replying effectively to this is not a difficult task. These children as yet had done nothing amiss; they were not subject to the great wrath of God. No Christian whom I have ever known believes that God condemns our race for any other thing than wilful transgression of righteous law, whether it be moral law revealed, or natural laws of comeliness and decency self-evidently true.

We all believe in the strong influences of hereditary tendency. Some forms of sin almost unknown to us as Christian people had been bred in the very marrow of the bones of these people for centuries. If some poor sinners have an awful conflict with inward sin in their effort to do right they have in

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many instances to thank their parents or more distant ancestors for these inbred foes of purity and righteousness. Two things respecting the early taking off of these children reveal the mercy of God rather than His unrighteous wrath, as the sceptic thinks. Their removal before any actual transgression on their part left them eternally innocent. Their removal before they were able to perpetuate the sins of their fathers, sins the most beastly or the most devilish, was a blessing for us who come after.

As said on a former page, God must needs deal in those days with a strong hand with sins more gross than we in these Christian lands can have conception of. Though we cannot trace Him in all His ways, we have evidence sufficient that the Judge of our earth always does right.

So God said to His people, "Go forward and drive these sinners out, with all their abominations, and let righteousness come in. The imaginations of the thoughts of their hearts are wicked and only wicked continually. Drive them out and here in this land now so polluted, where once faithful, believing Abraham reared altars for sincere and holy worship, will I set up my throne of Truth and Revelation to men. As I brought Kosmos out of Chaos in the beginning, and gave light to the earth where darkness only had brooded over the deep, so now will I set up my earthly moral kingdom where sin in its worst forms abounds. Drive the sinners out and let a reign of righteousness with light of

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truth come in, that all the earth may some day know that a God of righteousness ruleth in the heavens and that He will be exalted among men."

Moses sent up twelve men to view the land and report. Two of them, on their return, urged that they at once go up and possess it, being well able to overcome all that stood in their way. God who brought them out of Egypt, who had accompanied them by visible signs and merciful providences through the wilderness, who had brought them by a great miracle through the sea and had slain their enemies before their eyes—this God was their Leader and Captain.

Caleb and Joshua believed that this same Jehovah would make them to conquer and subdue the land. Ten, however, said that it was impossible for them to overcome the people whom they found dwelling in the land, alleging that they saw there giants before whom they themselves were as grasshoppers in their own sight, as well as in the sight of these tall sons of Anak.

Ah! these grasshoppers! The world has never yet got rid of them. What are you, my reader? A grasshopper or a man?

A man! What is a man? If we would answer well this question we must include all that of which a man is capable. "All things are possible with God." "All things are possible to him that believeth." Things equal to the same thing are equal to one another. Why, these passages above quoted would

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seem to make man equal with God. Strictly speaking, that cannot be, yet these words of truth exalt man to fellowship with God. I suppose the true meaning is that man's faith secures such Divine aid as will make him to triumph in all good things.

“Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities
And cries, ‘It shall be done.’”

Had these men believed God it would also have been counted for righteousness, and they would have thirty-eight years sooner possessed the Land of Promise. But they believed not God, preferring the rather to account themselves grasshoppers, and so dishonouring themselves as well as Jehovah. No wonder it is said, “With them God was not all pleased.”

“Oh!” says some one, “if I had been there I would have been on the side of Caleb and Joshua.”

How are we to know that except as we know on what side you are now? This is the only means of proving it. What faith have you respecting the triumph of Right? What is the extent of your zeal for God now? Are you willing, are you ready to go forward now against that which is wrong, or against that which is popular and contend manfully for that which is very unpopular?

These lessons are all for us. For this end they have been written. There are battles yet to be fought for God before the world is subdued to

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Christ. It may not be that you are required to take the sword, but courage and devotion are just as much in demand now as in the olden days. What multitudes of us there are who lack moral courage! We might not hesitate to face the rifle or the cannon, but we do tremble before the jibes and sneers of unbelievers. We would rather look upon a great system of wrong as invincible than to courageously attack it.

It is a common remark, even of some Christian people, respecting that "sum of all villanies," the liquor traffic, "It is a great evil, but you can't cure it." Here is your grasshopper again. The remark is in perfect keeping with those words of the ten spies who discourage the people from going up at once to possess the land for which they had set out from Egypt. Write it down in large letters, paste it in your hat, read it over every time you put it on your head: "Whatever is evil as a system of wrong and injury to mankind can be cured." Learn it well and get it deep down in the inmost recesses of your heart, "Whatever is evil as a great system of wrong and injury to mankind can be cured," and never allow your lips to sing the song of the grasshoppers: "It can't be done. It can't be cured. It is too great an evil."

I am amazed beyond all expression that Christian peoples should have looked on and seen the evils of the liquor traffic and permitted it to exist so long. Alas! There are yet too many grasshoppers! Well,

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as there came a day when God's people did go forward and drive out those filthy and wicked idolaters so there will come a day when these systems of evil shall end. God will yet raise up men who will abolish all sinful systems.

"'Tis not the wrong will always thrive,
Nor those who love dishonest gain ;
Right is the fittest to survive,
And being fittest, Right must reign.
The battle may be fierce and long.
But Right must triumph in the end.
The laws which govern Right are strong,
And Might will one day Right defend ;
And when Right hath the victory won,
'Twill then be seen that Might and Right and
God are one."

Here are some great lessons to be learned from this interesting narration. The first of them all is one of encouragement. When, after days of clouds and darkness and gloom, the sun suddenly bursts through some rift, giving promise of returning brightness, our hearts are filled with joy, and happiness and hope take the place of fear and anxiety.

When we consider what great interests for this world's moral welfare were at stake, God having willed through this people to make known His plan of salvation for men, we would have trembled at the very thought of any miscarriage through their unfaithfulness. It is not wonderful that Moses and Aaron, and Caleb and Joshua should have given signs of grief which was too great to find adequate

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expression in words. In the midst of all these discouragements and apparent hopelessness for our race God speaks from heaven to His prostrate, pleading servant, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). What words of cheer and inspiration have these been to God's faithful workers through all these intervening centuries! They are the more inspiring, because they were spoken into the midst of dark and discouraging surroundings. Let believers in God and lovers of mankind draw from this well deep draughts of reviving hope for our fallen world and the ultimate triumph of our Lord.

God made manifest His sore displeasure because of their unbelief and rebellion. "Because all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness have not hearkened to my voice, surely they shall not see the land which I swore unto their fathers, neither shall any that provoked me see it." But I think He showed also His contempt for these rebels when He says three times in the one chapter, "I will drive you back till your *carcasses* shall perish in the wilderness." Here is a word civilized men never use respecting the bodies of their deceased neighbours, no matter how low fallen morally or socially these neighbours may have been. Other terms are used which at least imply some respect for them because they were human beings, while this word is applied only to the dead bodies of the

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brute creation. I think the word, as it stands in our Bible, was used designedly.

The ten unbelieving spies had told the people of the great walls and the great giants before whom they counted themselves "grasshoppers," and therefore could do nothing, quite forgetful of all that God had done for them and of His promises of what He would do for them. The people believed the ten and would not listen to Moses and his faithful few, so making themselves all as grasshoppers, and God looked down on them as such and not as men. "Their *carcasses* must fall in the wilderness."

Oh! It is an awful thing to draw down upon ourselves Divine displeasure and Divine contempt, but are you not doing it, my Canadian brother, if you have no faith in God and no zeal for His glory in the earth? Have you considered your relationship to Him? Do you not know that rightfully every power you possess belongs to Him and that He awaits its consecration on your part to His service, the most honourable and the most profitable service in all the universe. Have faith in God. Have zeal for God. Like a good soldier stand up "*a man*" against all wrong and hear Him say to you at last, "Well done."

Another lesson still is here for us. Those awful sins of which these heathen were guilty, and by which they had polluted that land which Abraham had made sacred by altar service and his devout prayers, went on unchecked for near two score years

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longer because of the unbelief of God's people and their rebellion against His authority. One may not be able fully to explain why God does not arise and by His own almighty fiat put an end to sin and sinful systems. If we may not always know the reason why, we may at any rate know the fact, and the fact is that from the days of Moses until now God has overturned no great organized wrong without the concurrence of human agency. If things are bad He seems to have willed that bad they shall remain, or even increase in badness, until men are found who will diligently toil to make things better.

"The mill of God grinds slow,
But it grinds very sure."

These better things are bound to come, but their advent will always tally with our growth in conscious moral obligation.

We must go on in moral reform of all human affairs because we ought to go on. Let nothing satisfy you short of the millennium. We may be misjudged and we may have to suffer many things, but fear of condemnation in the great day, love of our race and a lively hope of an eternal reward must impel us forward in our efforts to lift this world up towards God. Better to be with God's minority now than with the devil's majority. If we are, things concerning us will be very greatly reversed some day. Better, like Moses, to suffer affliction with the people of God than to enjoy the pleasures of sin.

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for a season, esteeming the reproaches of Christ greater riches than all that Egypt or the world can offer you.

All who are on the Lord's side must ultimately win. It does not pay to be a grasshopper. There is still much to be done to make this world what it should be.

If it has been written and handed down through all these centuries that the "*carcasses*" of these people perished in the wilderness because they refused to face the difficulties of checking grievous sins in the very face of so many striking evidences of God's readiness to help them, the lesson was intended to influence us. If lost on us we shall be doubly guilty. They had no such examples recorded through many ages to help and encourage them as we have. But if, with what they had, God punished them for their disobedience, will He not much more punish us? My reader, do you not fear God and eternity and the judgment?

It seems strange reading in the history of the Son of God that He could do no mighty work because of the unbelief of those about Him. Why the infinite God should thus permit His own hands to be tied in the performance of good here is a mystery I shall not attempt to solve. It certainly ought to greatly impress us and make us feel our individual responsibility. Evidently we are terribly responsible, for we hold in our hands the keys of His kingdom on earth. We have apparently the power

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to lock the wheels of reform and hold back the millennium.

The men of Canada have as great an opportunity as any before them have had. If Providence willed to give to the Hebrews the land of Canaan, Providence has certainly willed to give to Canadians one-half a vast continent, and Providence is just as desirous that nothing here which hurts or destroys men should be encouraged or sustained by the laws enacted for the government of the people. We have much to be thankful for—thanks to God and the self-sacrifice and devotion of our fathers. Enough remains to be done to give us all an opportunity to emulate the spirit and zeal of many of those noble ancestors from whose loins we have come.

“Behold the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.”—Dent. i. 21.

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God. . . . Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for. And what nation is there so great, that hath statutes



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and judgments so righteous as all this law set before you this day. . . . Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above and upon the earth beneath: there is none else. Thou shalt keep therefore His statutes and His commandments, that it may go well with thee and with thy children after thee."

"For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills. A land of wheat, and barley, and vines, and honey: a land wherein thou shalt eat bread without scarceness: thou shalt not lack any good thing in it: a land whose stones are iron and out of whose hills thou mayest dig brass. . . . Beware that thou forget not the Lord thy God in not keeping His commandments and His judgments and His statutes. . . . Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied, . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth. . . . And it shall be, if thou do at all forget the Lord thy God, . . . ye shall surely perish, . . . because ye would not be obedient unto the voice of the Lord your God."

"O that there were such an heart in them, that

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they would fear me and keep all my commandments always, that it might be well with them and with their children forever."

- I. Thou shalt have no other gods before me.
- II. Thou shalt not bow down before or serve any graven image.
- III. Thou shalt not take the name of the Lord thy God in vain.
- IV. Remember the Sabbath Day to keep it holy.
- V. Honour thy father and thy mother.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness.
- X. Thou shalt not covet.

Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.

Thus were the Israelites instructed and morally equipped for entering in and possessing the land. God changeth not. The great fundamental principles of truth and righteousness remain the same for ever and ever. If these men and their children had continued to observe these laws they might have not merely continued in possession of *that* land, but to-day would have populated the entire world. Had they retained in their heart the faith of their father Abraham, and the reverence for God and righteousness which characterized the patriarchs and their great law-giver, Moses, the world long since would have been filled with the knowledge of the glory of the Lord and systems of tyranny, wrong and injury to

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men would have long since ceased. While through the Jew mankind has received its greatest gifts, through the unfaithfulness of Jews our earth has been doubly cursed.

Well, no criticisms will change historic facts. Their lapse is recorded that we in later ages may profit, not by the example, but by the record. Let all who think they stand take heed. God is not mocked. He that spared not His own chosen people will not deal more leniently with us. Nay, our condemnation will be greater, for our opportunity is more favourable. He expects more from us.

He has given us a larger land, to begin with. A richer heritage is ours; richer in every sense. Nature's forces working for our advantage are not only on a vaster scale, but there is apparently a more permanent, continuous co-operation of those forces. The very frosts and snows of these temperate zones are blessings. Our fruits are richer and have more palatable flavour than those same fruits produced in milder climates. Winds and rains and the lightnings all come in their proper seasons. Nowhere in the earth could there be a more perfect adjustment of all these forces, with a rich soil for the production in great annual abundance of the necessities and luxuries of life, than is constantly seen in Canada.

I say, God has given us this land, for no one who sees God in history can fail, I think, to see the hand of God in the transfer of this great estate of more than half of the vast continent of America from the

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control of a semi-infidel, restless, always unsettled government to that of a power which has for a thousand years acknowledged the existence of God and His righteous claims upon men. God's hand is as clearly seen in the overthrow of French rule in Canada as it was in the downfall of Jericho and the deliverance of Canaan into the hands of the only people in those days who acknowledged Him as their Lord. If, then, God has given us who speak the English tongue (with all the blessings, spiritual and intellectual, that tongue embraces) this great heritage, ought we not to feel the responsibility this great gift from His hand entails upon us? And especially ought we to try to feel it, when by realizing it and acting in harmony with this conviction we are augmenting and perpetuating the blessings He bestowed upon us and our children when He willed to give it to our fathers and their posterity. The fathers of the Hebrew people failed to possess the land because they lacked faith, not in the existence of, but in the Providence of God. They did not believe that God would make them to overcome their enemies, although they had been eye-witnesses of His frequent interventions on their behalf. They perished in the wilderness because they did not believe. The succeeding generation had more faith and were more obedient and they therefore entered into all those blessings which God finds pleasure in bestowing.

May there not have been something typical in all

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this? At any rate here is a great lesson for us. What these poor foolish people missed in Canaan because of their unbelief and disobedience we may possess on a very much larger scale in Canada if we believe and are obedient. It is not enough, mark you, to believe in His existence. There must be obedience to His commands. They believed in His existence and that He had dealt kindly with their father Abraham and their patriarchal ancestors, but they failed to believe the word He had spoken concerning themselves. They permitted themselves to be governed more by instinct and temporary impulse than by a steadfast, abiding trust in him whose word is always sure. Abraham, Isaac, Jacob, Joseph and Moses all had to wait long, as men judge of time, for the working out of the Divine plan. Saul believed in God, who had called him to the throne of Israel, and he believed in sacrificing to Him, but when he did otherwise than God had directed Samuel told him that obeying God was better than sacrifice, important as that may have been in those days.

The religion which the Bible reveals is not a religion for the Sabbath merely—no, not for the prayer-meeting or family devotion only—but for every-day life, entering into all our experiences and duties, permeating and directing all things with which we have to do. The commandments of God, which I have purposely quoted in this chapter, and which were engraven on stone to signify their stability and

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perpetuity, were to be not only a part, but the greater part, of their life. They embraced our duties to God, our parents and our neighbours, whom Jesus afterward defined as any and all to whom we could do good. These commandments are unquestionably as much intended for us as for them to whom they were first delivered. They have formed the only safe basis for successful law-making in all lands from then till now. They bind us to the worship of one God only, the true God, the maker and governor of all things; a simplicity of worship unlike that of the heathen which must harass and distract the mind with its multitude of deities, all of whom must be appeased before the mind can find repose. They enjoin upon us reverence for His name, a sentiment which cannot fail to secure Divine approbation. The profane man not only forfeits all claim to the character of a gentleman, but is at the same time the enemy of his country, for if such words were common among the people God's just wrath could not be averted. "Because of swearing the land mourneth," the prophet tearfully exclaims.

These laws enjoin, moreover, reverent observance of one day in seven for religious duties, especially love for those who begat us and cared for us in days of helpless infancy and, more largely still, our duty to our fellow-men in refraining from doing those things which tend towards harm. Forgetfulness of others' welfare and cultivation of selfishness undermine the State and ultimately work national ruin.

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God has willed that we live not unto ourselves, but that His own code, given to Moses on the Mount, engraven on stone, an epitome of which has been called by someone the eleventh commandment, "Thou shalt love the Lord thy God, and thy neighbour as thyself," should be our rule of life.

Jesus divides this last into two, calling them the First and Second, and Paul exalts the Second to the degree of making it stand for the whole: "All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself." Here comes in the Golden Rule as a practical law of life. Do to others as you would they should do to you. One must mourn over the stupidity and stubbornness of men when he remembers that these great principles were revealed from heaven to men thousands of years ago, and yet the world to-day is far away from their popular or general observance.

Canada has her glorious opportunity. She is an important fraction of the greatest Empire the world has ever seen; possessed of a system of government which gives to her people all the elements of civil liberty; with a climate which cannot be excelled for the promotion of health and physical vigour; with a soil unsurpassed for fertility and scenery beyond adequate description—why should not Canada be a second Canaan and more?

All men truly and intelligently loyal will diligently "stand in the way and see, and ask for the old paths and walk therein." Let us not aim to

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lay new foundations for national life and national prosperity. We cannot do it. God made it very plain long centuries ago. Let our ambition and our untiring energy be to bring all Canadians up to the old standard, loving God with the whole heart and our neighbour as ourself.

The Golden Rule is just as practical in politics as in the market; just as necessary in the social circle as in commercial life. When ambitious political aspirants think to gain their ends by slandering those in office, and hope by lies to win their place, they make themselves the enemies of the State, for by political falsehood the foundations of government are weakened. When men by fraud and lying strive to outdo their competitors in business transactions they become at once the enemies of the commonwealth, for the foundations of honest trade are undermined and commerce is wronged, honest barter is dealt a blow which often repeated must end in the death of commercial enterprise. Jesus did not so much drive traders from the temple because they there exchanged their goods, but because they made it a den of thieves by their rascalities.

The rule is just as necessary in social life as in either of the others, for gossip and lies in dealing with our neighbour's reputation are worse than theft of our neighbour's property. "He who steals my purse steals trash" (comparatively), "but he who steals my good name leaves me poor indeed." That member of the community who gives currency to

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falsehood and alander, or even silly gossip which tends to lower a neighbour in good standing and honourable repute, is an enemy to the State, for such practices sap the foundations of the social bonds intended to hold society solidly together and make and keep the State a brotherhood.

All these things were fully provided for by the wisdom and love of God more than three thousand years ago and we have cause to mourn that the world is not now better than it is. Surely it is not God's fault, nor was it the fault of some of His people, especially faithful prophets, who in the face of fierce persecution tried to turn the wandering Jews back to God and righteousness, to the observance again of these great principles. From their backslidings Canada may learn lessons which, if taken well to heart, may not only prevent national disaster, but may put her before all the nations as an example worthy of imitation, an example of sanctified common sense—for what else can we designate the careful observance of and intentional conformity to those laws and principles which make for righteousness and at the same time for national prosperity and stability. The man or the nation who fears God and works righteousness is, above all who think to profit by lies, trickery and fraud, or godlessness of whatever sort, an example of the value of common sense. True religion, founded upon Divine revelation, is the religion for the wise statesman, for the useful, respected and trusted

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tradesman, and for the man or woman who would exercise an influence in society for good. Its tendency in any and all departments of life is to draw men together, to broaden the spirit and perfect the bonds of universal brotherhood.

So far Canada's history, by way of comparison with other people, is creditable. Her historians have no occasion to hang down their heads or draw a veil over something unworthy of a Christian nation. Some things might have been better—I speak by way of comparison, as I have said. No people have ever dealt more kindly with aboriginal tribes, and the result has been less cost to her treasury. Here, again, we have proved that honesty is the best policy, and honesty is therefore common sense. Canada has in all her dealings with the native tribes strictly followed the noble example of the great and good William Penn, settling with the aborigines for every square mile of their territory before she sent forward her surveyors or her land agents. Her policy has been one of strictest honesty in dealing with those territories which have come within her constitution since the confederation of the original Canadian colonies in 1867, when she first became a nation.

These lines are not written for the purpose of censure, but rather of praise; of warning against the sad examples of history and exhortations to efforts for still greater conformity to all those great and safe principles which God has revealed, that of

CONQUEST

Canadians it may always be said, "Happy is this people whose God is the Lord, and happy is this people whom He hath chosen for His own inheritance."

In dealing with the liquor problem Canada's record is in advance of all other nations, yet while men are destroyed, homes are ruined, hearts are broken and prison houses are enlarged because of the traffic in intoxicants Canada must never rest until this evil is brought to an end. We must not rest content with what has been accomplished, but push on in God's name, esteeming it a national dishonour to put into our treasury a revenue which is the price of blood and, in so many instances, domestic ruin.

In Sabbath observance and attendance at Divine service upon the Sabbath Canada compares most creditably with all the nations of the world. Perhaps here, too, she leads. These lines are not written with the intention of such laudation as to say that Canada has attained all perfection in this respect, for she has not. Some of her people are careless and in some localities there is a tendency to restrain attendance on Divine worship, the excuse being sometimes offered that the preaching is below the mark, or that the preacher is behind the times, or intelligently below the level of his hearer. I have no excuse to offer for any preacher who is a hair's breadth less than he should be. Books are abundant and opportunities are all the time multiplying. No

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preacher should be gossiping when books are near. I will offer no excuse for poor preaching, but what one hearer may count worthless another hearer may reckon good, substantial food. I am always ready to say to myself and my brethren, "Take heed how ye preach."

But there is quite as much necessity for saying to those in the pews, or those who should be there, "Take heed how ye hear." I will safely venture to affirm that those critics who so severely criticize preaching or who stay away because preachers are, as they think, behind the times never have yet quite lived up to what they have heard, poor as they may think it. Is their attendance to depend upon the whim of good or bad preaching? Do they know what men go to church for? Have they ever known? Will they ever know? Then let me tell them it is not for the purpose of having their ears tickled with eloquent sentences or acceptable doctrines, which sometimes are of human or devilish invention. I speak of and to wise men, who should go to divine service for divine worship.

There is a tendency in some quarters to drag the voice and views of the pulpit down to the mind of the pew, when God's will runs just the other way. Some hearers have decided there is no hell, and it must therefore not be mentioned, or the preacher is thought to be quite behind the times. But there is a hell and it must be mentioned, lest the preacher who is afraid to mention it and the hearer who does

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not want to hear of it may both fall into that hell they both try to ignore.

If there is no hell then there is no heaven, for it is from the same book and from the same authority we learn of the one and of the other. If the one is not true then the other may not be true. Ye flatter yourselves, ye self-deceivers, that heaven is so proper a place for your self-righteousness that there can be no hell. To say the least of it, why is not my opinion as good as yours? And it is, that hell is a very much more proper place for you and me than the glories of heaven can possibly be, for why should rebels be exalted to thrones? If God has devised means whereby we may avoid our just and proper deserts, and crown and enthrone us in glory forever in spite of our deserts, then God has eternal surprises in store for us, but suppose we despise His provision and will not avail ourselves of the means devised for our deliverance from the just consequences of our sins—what then? What then! Why our just deserts for our twofold, threefold sin: our sinfulness, our continued stubbornness of rebellion and our contempt for His remedy. Then what? That hell we justly deserve; and this great and terrible truth does not hang upon the "*behind the times*" theory of the pulpit, nor the self-deceptive conceit of the pew, but upon the Word of God. You are surprised that there should be a hell. I am surprised there should be a heaven, and neither your surprise nor mine has anything to do with it.

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There stands the great truth revealed from heaven. It was merciful in God to make it known that we might escape the one and secure the other, though we deserve the one because we are rebels against our Maker and have, for the same reason, no just claim upon the other. It is all of His infinite mercy.

These great revealed truths Canadians as a rule persist in believing, though in many other lands, and to some small extent in Canada, perhaps, there is departure from orthodoxy. *"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God. Thou shalt keep therefore His statutes and His commandments that it may go well with thee and with thy children after thee."*

"For the Lord thy God bringeth thee into a good land, a land of brooks, of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any good thing in it; a land whose stones are iron and out of whose hills thou mayest dig brass." Who will say that Canada is not as well here described as Canaan, and who will dare to say that these laws of God are not just as applicable and as fully intended to be applied by our Divine Lawgiver?

I am urging the study of truth and the observance of truth here on patriotic grounds. I assume, as

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I think I should do, that he only is truly patriotic who believes and obeys the truth. This, I think, is made very plain. He who turns away from it in belief or in practice, who tries to hide the truth or put something else in its stead more agreeable to itching ears, is not his country's friend. Our aim should be to know the truth, the whole truth, and nothing but the truth, and still better, to be conformed to the truth. Just in proportion as we are governed by truth do we lay a strong foundation for the State. That nation built on truth cannot be shaken. God Himself is her defence; no weapon formed against her can ever prosper.

What is truth? Certain it is not pillared and grounded upon your whims or mine. Poor humanity would have been badly provided for if it had sprung from such a source. There is but one standard. To that all must appeal who would be honest with themselves, and with their race and God. What saith the Book? What are these laws and statutes and commandments to which reference is so often made? This great Book of God is in our hands. It is given us in our own tongue. Is there a Canadian who has it not? Let us hasten to give it him, that he, too, may aid, by studying and obeying that Word, in building up a strong nation, to stand forever because built on truth.

Then we are not here for long, and truth will serve us still better hereafter than even here. So by truth we shall be gainers forever and ever. Amen.

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Pilate asked, "What is Truth?" Jesus did not answer, for He may have seen that the question was not backed by sincerity. A lawyer asked what in the practical sense amounted to the same, "What shall I do to inherit eternal life?" Jesus replied by asking what the Book with which he was most familiar taught him. He replied that it taught him, when reduced to fewest words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Master replied, "Thou hast answered right. Do this and thou shalt live."

No one need worry respecting which church is right or to which he should belong. Make sure that you come through divine grace, which God ever gives to those who seek it, to the above requirement and you need have no fear for the future. This is practical religion.

RIVERS.

"There the glorious Lord shall be unto us a place of broad rivers and streams."—ISA. xxxiii. 21.

I think there can be no question but that Isaiah looked by prophetic vision far beyond the bounds of Canaan for the full fruition of the Gospel. He saw in vision other lands far remote where nature was on a larger scale and where great objects in nature would more adequately represent his exalted ideas of Gospel blessings.

In the great scheme of Revelation rivers have had a foremost place. The very beginning of the history gives four rivers running out of Eden, Pison, Gihon, Hiddekel and Euphrates.

One of Ezekiel's most vivid lessons is his account of a river which in vision he saw proceeding outward from the temple, a river which, like the Gospel adaptable to our wants, as it extended itself was too deep and broad for man's attempted measurement.

David, referring to God's Church and the benefits of the Gospel, says, "There is a river, the streams whereof shall make glad the city of God, the Holy Place of the tabernacles of the Most High." In

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another place he says, "Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God which is full of water." God's promise to Jerusalem and Zion is, "I will extend peace to her like a river"; to His people generally, "I will even make a way in the wilderness and rivers in the desert."

John says of his angel guide, "And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

In the history of Canaan the Jordan has a conspicuous place. It was the principle stream of the land, the home of the Hebrew people. Its entire length is less than two hundred miles. If perfectly straight it would not be more than half as long. It is through much of its course a very rapid river, falling over two thousand feet from its source until it enters the Dead Sea. Insignificant as it seems by comparison with many of the rivers of other lands, it was a type of much that is great in the scheme of Redemption. Life's progress; the cleansing of the soul; spiritual animation; the limit of our existence here; the dividing line between the here and the hereafter—all these were typified by this river, which to our ancestors in the true faith was a very great river, worthy of a high place in their history, their religion and their songs. It is well they did not know of the great water courses of the continents of North and South America, for had

RIVERS

they known it would have dulled their ardour and spoiled their jubilant songs. Canaan, as regards its rivers, was a poorly watered country.

Space will not permit me to give a definite description of the rivers of Canada. The St. Lawrence in its vast extent and varied scenery inspires one with awe. Regarding the lakes as simply widened parts of the river, you have a system which in many respects surpasses any other such in all the world. From Belle Isle to Port Arthur, the north-western extremity, nearly two thousand five hundred miles of waterway. The great lakes, inland seas large enough, some of them, to bury for ever out of sight the entire British Isles, are surrounded at all points (as also along the entire valley) with fertile lands, stately forests of valuable timber and the most enchanting scenery. It drains a basin of 600,000 square miles. The purity of the water throughout the whole system is one of its striking features.

If God's mighty hand were not seen or His voice heard elsewhere throughout this majestic river they are certainly manifest in that crowning handiwork, the cataract of Niagara, of which travellers have written and poets have sung so much and so often :

“ Oh what are noblest works of mortal art,
Column, or arch, or vast cathedral dome,
To the majestic footprints of our God ;
Thy face half hid in rainbow mists and foam
Awakens thoughts of all the beautiful and
Grand of earth, which stand through time
As witnesses of His omnipotence.”

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Whose pen can adequately describe, whose pencil can sufficiently portray the beauties of this noble chain of waters? The St. Lawrence, with its broad lakes, countless tributaries, and indescribable surroundings, alone verifies the terms of our text. Here the glorious Lord is to a happy and prosperous people a place of broad rivers and streams. Tens of thousands of tourists from all parts of America and the world visit every year this famous river to look upon its wonders and its beauties.

For hundreds of miles down the river from Kingston, at the eastern extremity of Lake Ontario, there is an ever-changing panorama of grandeur and fascination. Shortly after leaving the lake the voyager reaches the far-famed "Thousand Islands," where the most lovely dreams of fairyland are quite outdone; where waters, rocks and trees, and native flowers and grassy swards all combine to fill with joy and admiration the observant traveller or tempt the weary toiler from his farm, counting-house, workshop or study to rest awhile and refresh himself in this Eden of delights. Here many a weary and worn child of our Great Father has regained and renewed his mental and physical strength. This was the will and purpose of Him whose mighty Hand hath formed them all. "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."

As we descend the river other beauties charm; other wonders startle us. Lovely islands here and

RIVERS

there prevent any monotony from the wide stream till we reach the rapids, where the mind, unused to such experience, is excited with fear and admiration beyond our power of expression. What a rough way was made for the waters by that Power which split these rocks asunder! They leap from ledge to ledge—one might almost say, from crag to crag. Your ship seems to be rushing madly down a mountain side. For many miles you are borne at a rapid rate to what seems almost inevitable destruction, and yet you would not be released from your seeming danger, so fully are you under the enchanting spell of your indescribable surroundings.

“ Here smoking and frothing
Its tumult and wrath in,
It hastens along,
Conflicting and strong ;
Now striking and raging,
As if a war waging,
These caverns and rocks among.
Rising and leaping,
Swelling and creeping,
Turning and twisting
Around and around,
Collecting, disjecting,
With endless rebound ;
Smiting and fighting,
A sight to delight in
Confounding, astounding,
Dizzing and deafening
The ears with its sound.”

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We admire the native pilot's skill which brings us safely through these bewildering mazes of islands and rapid currents, projecting ledges and ragged rocks. Far more may we admire the wisdom and love and power of Him who has in innumerable ways provided for the health and happiness of our fallen though redeemed race.

The St. Lawrence is, however, only a fraction of the great river systems of Canada. The Mackenzie, rising at the foot of Mt. Brown, flowing north-eastward under the name of the Athabasca River for many hundreds of miles, empties itself into Lake Athabasca. Thence northward to Great Slave Lake, thence to Great Bear Lake, thence on to the north, for hundreds of miles a river three miles wide, till its waters enter the Arctic Ocean, having traversed through all their windings from their rise to their discharge nearly three thousand miles of territory. The area of its basin is 590,000 square miles, much of which is a finely wooded and fertile plain.

If we turn to the western parts of our great country we have the Fraser, the Thompson, the Columbia, the Yukon, all having their rise in Canada, though the latter two flow partly through the neighbouring Republic.

In Central Canada we have the Red River, Saskatchewan, Assiniboine, Nelson and Churchill. The total length of the Saskatchewan and Nelson rivers (same water) is 1,300 miles, and drains a basin of 360,000 square miles. The total length of the

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Churchill River is 950 miles, and its basin embraces a territory of 75,000 square miles.

In the East we have the Ottawa, the Saguenay and St. John's—and many others of which the least is greater far than the Jordan.

These rivers in the aggregate are navigable for many thousands of miles for large steamers. All this is the work of our God. In wisdom and mercy He has done it. These great streams are not intended merely for temporal blessings. They are also chapters from which we read much that appertains to the welfare of the soul. A river in nature is but the segment of a circle and a circle hath no end. The river may therefore be regarded as an emblem of Christ.

From whence comes the river but from the tributary streams, and these from the innumerable streamlets flowing down the mountain sides and from the roofs of houses and the trees of the forest. These rivulets and streamlets come from the clouds, and the clouds from the ocean into which the river is incessantly pouring its waters. It passes your door to-day and to-morrow it returns over your head to the place from whence it came at first, and so on, an endless round.

“Men may come and men may go,
But it goes on forever.”

There is no end. What more perfect emblem can we find of Him who came to wash us from our sins

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in His own blood? Well may we sing of that river
of grace which flows to us through His wounds,

"Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore."

We see now why so many of the Scripture writers
have used rivers as emblems of Divine love:

"Who can faint while such a river
Ever flows our thirst to assuage;
Grace which like the Lord the giver
Never fails from age to age."

MOUNTAINS.

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteous is like the great mountains."—Psa. xxxvi. 5, 6.

Mountains also have their place in the great scheme of Redemption. Most of the notable events which occurred during the history of the Hebrews and of Jesus Christ are associated with the names of mountains. On Mount Sinai Moses received the law. It was on Mount Carmel Elijah called down from heaven fire to consume his sacrifice and convince Israel that his God was the true God from whom they had wandered. On Mount Gilboa Saul and Jonathan were slain. Also Mount Moriah, on which the temple was built, and the Mount of Olives, from which our Lord ascended to heaven. There were still others which, with some of the above, we would designate as hills. The highest of them all was between six thousand and seven thousand feet above the level of the sea.

Many of the loftiest peaks in Canada are over twelve thousand feet and some are over twenty thousand feet above the sea level. These lofty Canadian peaks are, however, usually associated with long

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ranges of mountain elevations, which present to the traveller in many places some of the grandest scenery upon which the human eye ever looked. At Glacier, a station on the Canadian Pacific Railway, the track is five thousand feet above the sea, yet towering all about you, like the sides of a mighty cauldron, are hills varying from three thousand to eight thousand feet high. The chiefest of these is Mount Sir Donald, whose lofty top is so continuously enveloped in thick clouds that it is very seldom seen. I have passed that way frequently and but once have I been able to get a glimpse of the summit of this giant of the Rockies.

To the reader who has never enjoyed the opportunity of looking upon these Canadian hills, it is quite impossible to convey any idea of the enthusiasm aroused in the minds of travellers when passing through the wonderful scenery which these mountains present. The Canadian Pacific Railway Company has very considerably provided an "Observation" car for each passenger train, so that by going to the rear of the train one can get an unobstructed view of the majestic and varied scenery.

For what purpose has God piled up these lofty hills? There must be great lessons surely for us here. "The strength of the hills is His." I have travelled all the day in the midst of these great mountains of God. Who can doubt the strength of God as he looks on these hills? Who would fear to commit the keeping of his soul and body to the

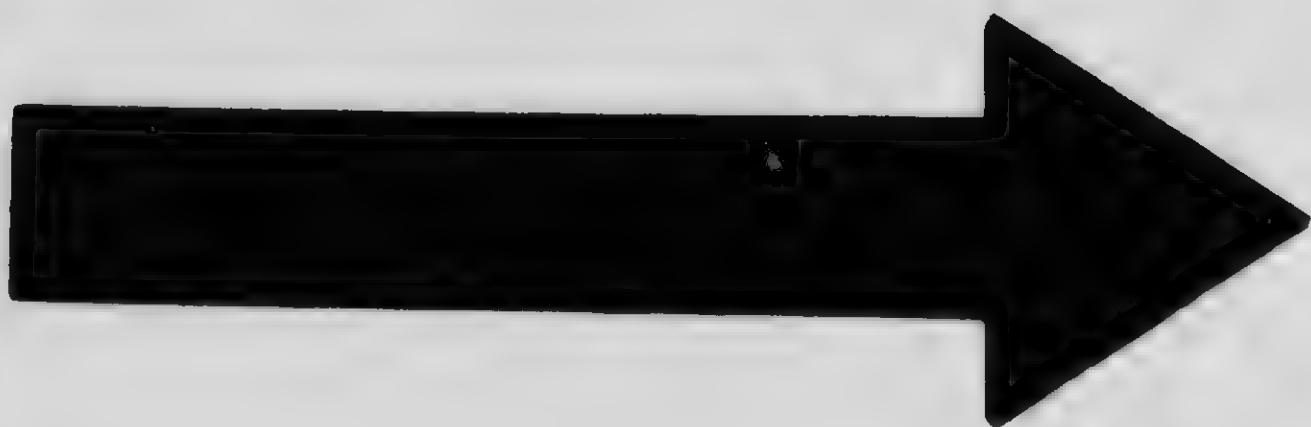
MOUNTAINS

hands of Him who has here lifted up these mighty rocks and placed them one upon another, perhaps for the very purpose of showing men His power that they might both adore and trust Him. While our train twists and turns, often coiling back upon itself like a restless python as it follows its iron path, an ever-changing panorama of majesty, strength and beauty keeps the observant and thoughtful mind continually entertained, impressing one more and more as we speed on with the greatness of God.

Father on high, how great Thy power !
How consummate Thy skill !
These mountains, as on high they tower,
Proclaim Thy sovereign will.

Their firm foundations talk of Thee,
Their lofty heights sing praise ;
They tell to all mankind and me
Thy strength through endless days.

“ But in His hands also are the deep places of the earth.” If there are lofty heights all about us as we roll rapidly on towards our destination, there are also corresponding depths. Is the mind impressed with these towering hills? So is it also impressed with these awful depths into which we look now and then. Suddenly we sweep around a curve and there opens before us a yawning gulf, down which the very possibility of our plunging makes one start back in his seat with a shudder. Or spinning across the



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CANAAN AND CANADA

frail skeleton of a trestle we seem to hang over our impending destruction, as the soul often feels in its terrible fight with inward sin.

Both height and depth are preachers. The one arouses our admiration and our hope; the other warns us and begets within us conscious awe. It tells us of those still deeper abysses into which the soul of man may fall if it learns not to lean on the strong arm of God:

Our Father God, these places deep
Also proclaim Thy power ;
From dark abyss our souls O keep
In sin's or death's dark hour.

"And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths."—Isa. ii. 2, 3.

Here I find away up in these mountains a little church as a beacon light to show these scattered settlers or grimy-faced miners of these snowy regions the way to the Mount Zion above. How forcibly are we reminded of the beautiful and precious words of Isaiah. The Lord's house is here in very truth established on the top of the mountains, and is exalted above the hills, emblematic of the

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lifting up and universal spread of the Gospel which comes to give light to the world.

What are the lessons which are to be taught us by the mountains? The mountain is an emblem of strength and stability. A great mountain inspires confidence because of the firmness of its foundation. As such it is an emblem of God. When David felt the need of a safe, strong refuge, he says: "In the Lord put I my trust. How say ye to my soul, Flee as a bird to your mountain." "Lord by thy favour thou hast made my mountain to stand strong. As the mountains are round about Jerusalem, so the Lord is round about his people."

PSALM XI.

(AN ORIGINAL VERSION.)

Lo ! I put my trust in Thee,
Thou Lord of might and majesty,
Then let the wicked bend their bow,
And their winged arrows throw,
I flee as a bird to the mountain.

The wicked may, in darkness, shoot,
I will sing with harp or lute ;
My foundation standeth strong,
So I sing a cheerful song,
For I flee as a bird to my mountain.

If that foundation were destroyed,
Then we should view a hopeless void,
But in Heaven is God's throne,
So He calleth to His own,
"Flee as birds to your mountain."

CANAAN AND CANADA

God the righteous soul doth try,
Though He keeps His watchful eye
On His children whom He loves,
On all those His heart approves,
Who flee to Him, their mountain.

On the wicked He shall rain
Coals of fire and endless pain,
But no tempest shall come near
Those who to His heart are dear,
Who flee to this great mountain.

Righteousness the righteous Lord
Loveth—so declares His Word,
For His countenance doth behold
The upright soul, who layeth hold
Of Truth, the unmoved mountain.

Daniel employs this figure of a mountain to represent Christ and His salvation. "And the stone which smote the image became a great mountain and filled the whole earth." Christ gives strength to His people, for He is strength, and in Him is strength. How else can we account for the amazing fortitude displayed by His followers, especially in the earlier days of the Gospel, when fierce and fiery persecution met the Christians everywhere.

It is a source of great strength to know that one is right, and this He hath power to make those know who daily bow before Him and seek Him with the whole heart. It is a source of strength to know that we shall have everlasting rest and joy when life here is ended, if we cling to Him by faith. It

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is a source of strength to know that His providence is at work on our behalf, making all things work together for good to them that love Him.

Aye, indeed, Christ is a great mountain for His people. To Him they can always flee and find refuge and strength. Christ is a great mountain because He is lifted up before all people. We must not limit His words, "If I be lifted up," merely to His being nailed to the cross. His crucifixion (very especially when we know that He was wholly innocent of the charges made against Him) lifted Him up in a very much higher sense than any cross of man's construction could possibly do. Every age lifts Him up more and more. His name is more widely known now than in any preceding century. Look back over this continent even two or three hundred years—Christ was nowhere seen. The Indian thirsting for his brother's blood knew nothing of this Prince of Peace who shed His own blood for us all. Thanks be to those noble men who travelled through these wilds and lifted up Christ to our fathers until to-day Christ towers even above the loftiest of our mountains seen from the most distant corners of America. Since time began has this world seen anywhere this mountain rise more rapidly than on this great continent of North America, and very especially is Canada a happy land in this respect. To all Canada Christ is lifted up. May we all flee for refuge to this mountain.

Every mountain bears on its sides and even on

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its very brow evidence that it was once very low. Tiniest shells embedded in its now enduring rock tell us even with greater certainty than words could possibly do that it was once far down beneath the waters, and was susceptible of even slightest impressions, and though now its head be lifted high it bears with it in its elevation evidences of its former humiliation. Could any object in nature more fully set forth the experience of Him who made Himself of no reputation, taking upon Him the form of a servant, becoming obedient unto death, even the death of the cross. Therefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow.

A mountain is a landmark and a safer guide than any compass of man's invention. A compass is of great value and mariners could not dispense with it, but it sometimes happens that a compass is injuriously influenced by the minerals of a rocky coast. A mountain headland, like its Maker, remains the same, and if the storm-tossed sailor can once get sight of this lofty token he knows his whereabouts and his proper course. There are many things bound up with all the religious systems which are good, and if we will use them well we shall be advantaged in many ways, but of them all which of them is comparable to Christ. You need not stop, my brother sinner, to study your catechism if you can but get your eye on Christ. When the

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publican at the temple cried out with bitter grief because of his conscious sinfulness he was not subjected to a perplexing cross-questioning before he was forgiven. When the prodigal cried, "Father I have sinned against Thee," he was not asked to repeat the Apostles' Creed before he was embraced. I am not condemning the use of any of these things. I am an advocate of the use of them, but I would have all men see that Christ is greater than them all, and I would have my reader look with longing eyes through the mists and fogs which surround us here for this high mountain headland. He will know better than how to steer.

Study Christ; strive to know His mind; mark His lovely character; see the uprightness and nobility of His life. It is well worthy of imitation, and by the help of His promised Spirit it can be imitated. Steer by this headland and you cannot fail to sail at last into the safe harbour of heavenly rest.

ROCKS.

“Truly my soul waiteth upon God : from Him cometh my salvation. He only is my rock.”—1 SA. lxii. 2.

There were many notable rocks and stones with which Canaan and Israel had to do. Perhaps the most notable of all these was the rock of Horeb, from which water came forth when it was smitten by Moses to refresh the people encamped at Rephidim. This rock is the more notable because it was evidently intended to be a type of Christ. Paul has left us in no doubt on this point (1 Cor. x. 4): “They drank of that spiritual rock that followed them and that rock was Christ.”

Moses was not only the law-giver, but was the representative of the law. That the law might be respected and honoured it demanded that a satisfactory atonement must be made for its violation. Moses was the law. He smote the rock and rivers of water came forth to give life to the perishing. At Meribah Moses was instructed to speak to the rock, for it was not intended that the type of the smiting should be repeated. Being irritated and excited with the great murmurings of the people he smote the rock instead of merely speaking, as directed, and so offended God, who could not allow his act, even

ROCKS

though it was the outcome of excitement, to go unnoticed. In some way God must make His word good and show men that when He speaks He means it. For this reason Moses was not permitted to enter with his people into Canaan.

The name "rock," significant of strength, is often used as a metaphor to represent God in His relationship to men—"The Lord is my rock and my fortress: who is a rock save our God?" Moses says of Him, "He is the Rock; His way is perfect, for all His ways are judgment." When David was pursued by Saul he fled to caves in the rocks of Engedi, Adullam and Maon. When he felt himself sore distressed by the difficulties of government and weary with the affairs of State, or tired of his struggle against inward sin, he cries, "Lead me to the rock that is higher than I," "Unto Thee will I cry, O Lord, my rock," "Be Thou my strong rock, for an house of defence."

A study of the history of the rocks and their association with the experiences and history of the Hebrews is most interesting. God has given us a Book that is well worthy of our attention in every sense.

Science has found the study of the rocks of Canada of deepest interest. In fact, Canada offers a base in this respect for one of the most important branches of scientific research in the mineral world. Had God left the strata horizontal and parallel, as they were evidently laid down by the formative

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forces of nature, there would have been vast magazines of mystery respecting the works of His hands in our world for ever hid away from human thought. He willed, however, to upheave these strata upon which He had been inscribing His own thoughts and His wisdom for millions of years. That thoughtful and good man, Hugh Millar, whose mind at length collapsed under his persistent research into these great works of God, calls what he there discovered "The Testimony of the Rocks." These rocks, rent asunder that we might read in them and learn from them the mind and will of God, talk to us also of the suffering of the Son of God on our behalf. There were things we needed to know which we could not know, or could not appreciate without the suffering of Jesus. "Made perfect through suffering" seems in strange harmony with "The Word was God," "Equal with God," "I and my Father are one." Is God imperfect? Was Christ imperfect? He was perfect as God. So was He perfect as man, but not perfect as a Saviour for men until He suffered both that He might atone and that He might more fully declare all God's love for men.

He suffered even unto death, but what was the cause of His hastened death, for He died before those others did who were crucified with Him? If it were the nails why did not they die as soon or sooner? There was no drop of blood tainted with sin or a life of vice in His veins. No muscle in His

ROCKS

body was weakened through transgression of any natural law. So far as physical sufferings were concerned He had not been dealt with differently from them. Why, then, did He die sooner when in every natural way He should have outlived them both? Those mocking words of the multitude at His feet pierced more deeply and more keenly than any nails could do—"If Thou be the Son of God," "If He be the Christ, the chosen of God, let Him save Himself." What were nails or thorns to Him in comparison to their unbelief! What had He left undone to convince them that He was what He had claimed to be, the very Christ, their true Messiah, by their own prophets long foretold? When He witnessed in His agony upon the cross their persistent unbelief His great heart burst. The water and blood following the withdrawn spear tell the story of the cruellest of all His sufferings; because of their unbelief His great heart had burst. But the burst heart of Jesus tells the story of His love and the love of the eternal Father, as nothing else could do. Here we may read from this rent Rock of everlasting hope how much He loved our sinful race. How our minds revolt at the very thought of even consenting to His death. Nothing could ever have induced us to drive those cruel nails into His blessed hands and feet. No, perhaps not, but did it never occur to you that, as I have said, the sharpest and cruellest of all those nails was their unbelief? Have you ever doubted your suffering Lord? If so, were

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you not crucifying Him afresh! Have you not often grieved His loving spirit by your unbelief? As in these rent rocks you read of God and of His thoughts towards men, so in the burst heart of His great Son read of the infinitude of His love.

Yes, the rocks bear testimony to the existence of a great and infinite thinking One, whose wisdom and power are seen in the worlds and in the mountains, rocks and stones. Huge boulders, borne by icebergs from the Polar regions, dropped here and there on many parts of Canada in ages long gone by, have their strange tales to tell to all who are interested—and who of us should not be interested in these great things. To instruct and elevate us all these things have been done.

If any one desires surroundings which cannot fail to excite awe and surprise, let him clamber up through many of our mountain regions, or descend a deep ravine or canyon and see rocks piled on rocks in all manner of grotesque forms and queer positions. What gigantic forces must have been set at work to split these strata asunder and break up the edges of the torn seam into a thousand forms and tens of thousands of separate pieces, some of which would weigh scores or even hundreds of tons, and scatter them all about pellmell as a child would scatter his marble toys.

STONES.

There are "sermons in stones," which are but fragments of rocks. Christ has Himself been compared to a stone. Jacob, speaking prophetically, says of Him, "From thence is the shepherd, the stone of Israel." And Isaiah says, "Behold, I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation." Jesus, speaking of Himself, said: "The stone which the builders rejected, the same is become the head of the corner." Also Peter says of Him: "A stone of stumbling and rock of offence to them which stumble at the word." If God has thus honoured the stones and given us sermons even from them, ought we not to think of them as books in which He has written many of His great thoughts? Let any one visit the Natural History Society's Building at South Kensington, London, England, and see there in one of the showcases collections of beautiful stones, and he will realize a hundred times more fully than he ever before did the glory of Rev. xxi. 19, 20: "And the foundations of the wall of the city were garnished with all manner of precious stones: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolyte, beryl, topaz, chrysoprasus, jacinth, amethyst." The stones praise Him.

Canada is not deficient in respect to beautiful

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stones. I have in my own collection specimens which are to me a source of wonder and admiration the more I examine them. One Canadian specimen of agate from Port Arthur, which I prize very highly, holds in its centre a series of triangles of fine white lines, the outer one being a half-inch across, then inward for probably the sixty-fourth part of an inch there is light gray matter, then another triangle, and so on inward until the triangles are too small to be seen by the naked eye, a magnifying glass revealing still smaller figures. Here is work beyond the artist's power! We strive sometimes to do our best, but God is beyond our utmost effort. He can smile at our attempt to follow Him, whether it be up or down, to things little or great. God did not pass by Canada when He willed to beautify the stones, or pile up rocks, or make mountains rise above the clouds. Canaan's and Canada's stones and mountains join in praising Him.

Perhaps the reader will not object to my inserting here an original version of

PSALM CIV.

Bless thou the Lord, my wond'ring soul,
For Thou, O Lord, art very great ;
With majesty Thou dost control
The universe, Thy vast estate.

The earth Thou cover'st with the deep
As with a garment girt about ;
Like lofty hills and mountains steep
So rose the waves in noisy rout.

STONES

But when Thou didst rebuke they fled,
Thy thunder made them haste away,
Thy mighty voice made them afraid,
Thy lightnings filled them with dismay.

Up to the mountains let them roll—
Thou hast appointed them their place ;
Thou dost their raging still control,
Awed into peace before Thy face.

Down to the valleys come the springs
Which course among the green-clad hills ;
The ass which thirsts, the bird that sings,
With pleasure all His mercy fills.

Here for the beasts the grasses grow
And fruits to serve a nobler race,
That beasts and men alike may know
The goodness of a God of grace.

The trees of God with life abound,
The cedars which His hand doth plant,
Where birds fill all the air with sound
Of morning song or evening chant.

The hills which rear their lofty head
To the wild goats a refuge are ;
The timid conies make their bed
In the cleft rocks and nestle there.

For seasons He appoints the moon,
The sun doth know his going down,
When darkness takes the place of noon
And midnight decks with stars her crown.

O Lord thy works are manifold,
In wisdom made by Thy decree ;
The happy earth hath wealth untold,
So also hath this great wide sea.

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All living things in sea or land
Look unto Thee for daily meat ;
Thou openest Thy boundless hand,
Thy benefactions oft repeat.

Thou givest, they are filled with good,
In Thee alone is all their trust ;
Thou hid'st Thy face, withhold'st their food,
They die and turn again to dust.

Then goeth Thy mighty spirit forth
And myriads more again have birth ;
From East to West, from South to North,
Renewing all the face of earth.

Forever let Thy glory be !
The Lord shall in His works rejoice ;
The trembling earth shall bow to Thee,
The hills in praise lift up their voice.



VANCOUVER, B.C.

BRITISH COLUMBIA.

The Province of British Columbia, the most westerly province of the Dominion of Canada, is the largest of all the older provinces, embracing about 384,000 square miles, and twenty-four times as large as Switzerland. There are included in this area the large islands of Vancouver and Queen Charlotte, and an extensive archipelago in the Gulf of Georgia.

Vancouver Island is in round figures 300 miles long and 50 miles wide. The climate is so mild that hardy flowers, as roses, marigolds and pansies, bloom out of doors through the greater part and sometimes all of the winter. The nights through the summer are delightfully cool. All the fruits which can be grown in temperate zones are produced in great luxuriance in this most desirable portion of Canada.

Vancouver Island is a mountainous country. Some of these high hills are of an altitude sufficient to possess glaciers bigger than any in the Alps of Switzerland. The waters everywhere abound with fish and the wooded regions with game. No matter in what portion of the island, or what the nature of the soil, clover grows from two to three feet in

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height and yields two harvests each season. In no part of the world can red raspberries, plums and pears be produced in greater abundance and perfection. The same may be said of all horticultural productions.

The timber of Vancouver Island is almost inexhaustible. The Douglas pine, tall and straight, and of convenient size for building purposes, abounds. It is estimated that within a short distance—say, two miles or so—around Cowichan Lake, which lies twenty miles back from Cowichan Harbour, a million of millions of feet of the very first quality of building material awaits the lumberman's axe. This is, however, an insignificant fraction compared with the vast stretches of timber lands in this magnificent island.

Coal abounds in the central and northern parts. Gold mines are being profitably worked in several parts of the island and other minerals are known to exist in quantities to encourage energetic development. All this great wealth has been stored up by the Divine hand for wise purposes: that multitudes of people may from them derive comfortable subsistence. Is He, who has so thoughtfully and mercifully provided for men, not worthy of our reverence and obedience? And is it not wise in men to revere and obey Him when obedience to His will assures us of His continued blessing.

Vancouver Island, on which His hand has bestowed such riches and which His wisdom has so



PARLIAMENT BUILDINGS, VICTORIA, B.C.

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beautified, is, after all, a very small part of the great Province in which it is embraced. The coast of the mainland possesses as mild a climate as the island. Persons at a distance cannot understand how the average temperature can register so high in latitude so far north. The Japan current, bringing its heated waters from the equator, is here to be taken into account. The ocean and not the latitude is to be thanked for mild winters, blooming flowers and fresh table vegetables all the year round. I say these things with greater emphasis because I know that both in England and Australia, as well as in some parts of the American Republic, there are very extravagant notions respecting the cold in Canada.

Back some distance from the coast the winters are colder, yet they are healthful and pleasant. For winter experience nothing can surpass the climate of Kamloops, Nicola and the Okanagan Valley.

While wheat can be produced from twenty-five to forty-five bushels to the acre, the whole region is rich in pasture lands, on which thousands of cattle are now grazing, and there is room for many thousands more.

GOLD.

Nearly all these regions are rich in mineral deposits, though less so than districts farther north. Every decade, as the years roll on, reveals with increasing ratio the richness of British Columbia as

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a gold-bearing country. In the river beds and in the mountain heights, in the deep canyon, and here and there in the open level plain, the yellow metal is found. Nowhere, perhaps, in such abundance on the surface as in Australia and California, yet in depth and wideness of deposit of larger promise for the future than these other countries show. In every well defined part of the Province gold has been found, from the eastern slope of the Rocky Mountains to Queen Charlotte Islands on the west. From the first discovery until now these fields have yielded very nearly \$100,000,000, and from present appearances development is only just fairly begun. Being a mountainous country and hitherto remote, development was necessarily slow. Now railways pierce many, if not all the auriferous ranges and men and material can be carried into the heart of the mountains, so that hindrances which in earlier days discouraged or prohibited the hardy miner and investor are now annihilated or reduced to a minimum.

In the Kootenay region on the eastern side of British Columbia lead and silver mines are regarded as even more profitable than the gold mines, so that while gold may be reckoned among the greater resources of the Province, her wealth is by no means limited to this metal. In fact, almost all the precious and other useful metals known to men have been deposited by the Divine hand in this our biggest colony. Great iron deposits are found on some of

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the smaller islands, and copper deposits in considerable quantities at several points on Jarvis Inlet, Howe Sound, Queen Charlotte Islands and other places along the coast of the mainland.

COAL.

Probably the greatest source of mineral wealth are the immense coal beds both on the islands and the mainland. Those of the Crow's Nest Pass in the district of East Kootenay are said to be the largest in the world, and are capable of yielding 4,000,000 of tons per year for 5,000 years. The most eastern deposits consists of twenty seams of coal, one above another, clearly visible along the mountain ridges and stretching to the summits. Fourteen of these seams are cannel coal, but the lower ones are anthracite. Three of the seams are respectively fifteen, twenty, and thirty feet wide.

Another great series of seams is in the Elk River Valley. They are from three feet to thirty feet in thickness, and extend for a distance of forty miles. There are eleven seams in all, making a total of one hundred and forty-eight feet of thickness of coal exposed.

Nanaimo, the second town in size in Vancouver Island, is now putting out a million of tons of coal per annum. As population increases and facilities for transportation are improved, the output of these vast coal beds will rapidly increase, not only giving

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employment to many thousands of men, but an impetus to general trade throughout the Province.

FISH.

When one begins to speak or write of the fish of British Columbia his veracity is likely to be seriously questioned by those who are strangers to the wonderful resources of the Province. Travellers on the Canadian Pacific Railway are often astounded to see the river near the track so packed with a live, wriggling mass of splendid fish on their way up the river from the ocean to the spawning beds that no fish can turn in its course. There are five different kinds of salmon ascending the streams at different dates in the season, the space between migrations being sufficient to allow the canneries to clean up and box and store their stock before the next migration arrives. The canning industries of the Province, principally along the Fraser River, now aggregate three millions of dollars annually.

Besides the salmon are halibut, sturgeon, herring, trout, cod, oolachan and others. Halibut fisheries are just being developed, and during the past two or three years large quantities have been exported. The waters of the northern coast abound with this fish, and there is apparently no limit to the quantity which may be taken. Sturgeon of immense size are numerous in the Fraser and other large rivers, and higher prices are secured for this fish than for those of this kind caught anywhere else.

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There is evidently a great future for this industry. The catch now amounts to over fifty-five thousand dollars annually.

How many people there are in the Old Country who are struggling along from year to year, making no headway financially, who would in British Columbia soon secure a competency from the fish industry alone. However, it is better for a poor man to purchase at a low figure or accept as a free gift a few acres of land which he could work when the fisheries are not operating. There are now over sixty canneries giving employment to over twenty thousand men. As the Government has of late instituted fish hatcheries, which will be extended if necessity requires it, there is no danger of the industry collapsing. While the gold, coal and timber offer wealth to British Columbians almost beyond computation, it may be that the waters of her rivers and bays are richer than all these.

Well may we apply the words of the Psalmist on a very much larger scale than they could possibly be applied to any place known to him, "The earth, O Lord, is full of Thy riches, so is this great and wide sea."

TIMBER.

No other province of Canada, no country in Europe, and no State in the American Union can equal this great Pacific Canadian Province in the production of valuable timber. The timber area of

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British Columbia embraces very nearly three hundred thousand square miles. The annual export is now something over fifty millions of feet. Scarcely a week passes during the year when ships are not being loaded in some of her harbours for Australia and China and other distant portions of the world.

Here is a trade which must increase. As those vast Southern regions, so long given over to the naked savage, becomes populated with civilized men houses must be erected, and tropical lands have no building material such as civilization stands in need of.

The demand, however, is not limited to these countries. China is awakening to a new existence. Old things are passing away. With the coming in of the new mode of living there must come in new enterprises. Buildings which did service under the old *régime* must give place to improved structures for a better and cleaner way of drying tea, spinning cotton, weaving silk and farming cocoons. Old cities which for ages have been the home of filth and disease, and island towns and villages that are built up of rushes, straw and bamboo, must be made over—largely, if not wholly. This rejuvenation of pagan and heathen lands cannot be accomplished without millions on millions of timber and lumber just such as British Columbia possesses. Some time ago China, for some such enterprise as I have named, sent an order for one thousand boards, each to measure four feet in width and forty feet long, entirely free from knots. I doubt if any other

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country could have filled that bill. British Columbia mills did it. If Hiram, King of Tyre, with his ten thousand Sidonian hewers in the mountain regions of Lebanon, could have sent down upon his floats to Solomon such an order as that there could not have failed to have been a record of it.

It was not my intention to do more than say a few things very briefly of the vast resources of this great Western Province of the Canadian Dominion. There was a day prior to Confederation when local jealousies prevented one from saying freely all he thought of any one province save his own. To-day there is not a loyal Canadian anywhere who is not proud of British Columbia, the wide open Western door of the Dominion, possessed of a stretch of one thousand miles, along which are harbours unsurpassed for safety from storms, with deep water and good anchorage. If my reader is meditating a journey somewhere—perhaps to the Old World—I would advise, if there must be a choice between two, that you take a trip over the Canadian Pacific Railway and look on scenery which you can never forget, and sail, if possible, through the archipelago between Vancouver Island and the mainland, and you will wonder, when you have looked on such scenery as Canada has to offer the tourist, why travellers should cross the wide ocean to look on nature's majesty and beauty less interesting and attractive than their own land can give them.

British Columbia is Canada's great outlet to Japan, China, the Sandwich Islands, Fiji, New

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Zealand and Australia. The City of Vancouver, the commercial metropolis of the Canadian Pacific coast, is probably the most active maritime city of its size in the world. From its wonderful harbour go out large ships of several lines to all parts of the Pacific world. The Empress (or Canadian Pacific) line to Yokohama, Shanghai and Hong-Kong; the Australian Line (also Canadian Pacific) to Honolulu, Fiji and Brisbane; the California Line, to San Francisco direct; the Puget Sound Line, to Seattle and Tacoma; the Alaska Line, to all Northern ports; the Victoria Line, and the Nanaimo Line, besides almost innumerable craft moving here and there along the coast.

While Victoria, the capital of the Province, is a pleasant city as a place of residence, with a population who always leave a good impression upon strangers and make visitors long to come again, Vancouver City is bound to be the city of the Coast. Everything conspires to give her success as a great commercial mart where transcontinental travellers must alight and many of them take ship for foreign parts; where goods from the Orient and Southern Seas, and from the East for these far-off lands, must transship; where also one of these days manufacturing will be carried on extensively.

With coal and iron so near each other as they are along the Coast, local transportation cheapened and wages brought within the reach of the investor, as they may be when continuous and permanent labour is offered, Vancouver City will successfully complete

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with the older cities of the East. Even if labour is not so low as at Montreal and Toronto, yet the difference may not be equal to the cost of hauling so far a good deal of what is now in those older cities made ready for the consumer.

Some of my readers will be disposed to offer serious objections to so large an element of what they may call secular in a work which is professedly a religious production. If by "secular" they mean the exclusion of religion from anything man needs, or anything to which he can honestly turn his mind or hand, then there is nothing secular. All is religion: this I apprehend was the spirit of the patriarchs—in fact, I am sure of it.

The aim of the writer is to contribute something towards bringing men back to those old ways in which God was to be met in every walk of life. "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls."

Let all nature, with which we have so much to do, teach us great lessons. "The stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming," so God expects men to know and consider their relationship and duty to Him in all their doings. Digging wells and pasturing flocks; reaping harvests, threshing out the grain and grinding corn; pitching tents, setting up landmarks and administering judgment in the gates—all are woven up with

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the name and the will of the Lord in the history of those old fathers of the Hebrew people.

In that wonderful account of the trials and triumphs of Job everything in his daily life is closely joined with his religious thought and experience. "Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?" and "Oh, that I might have my request and that God would grant me the thing that I long for, . . . for I have not concealed the word of the Holy One," all come within two or three lines of each other and seem to have been uttered in one and the same breath.

"Irreverent!" do you say? They are irreverent who draw a wide line between what they term secular and religious, a distinction which is nowhere sanctioned or justified by the Word of God.

From Canaan's hills and mountains, from Canaan's vines and cedars, and from Canaan's rocks and rivers come to us great lessons which make for righteousness, and so far salvation here and hereafter, all of which is to God's glory and man's well-being. Great lessons, also, which have in them for us the life that now is and the life that is to come. So let it be with the lofty mountains and fertile plains of Canada. Let the cedars of Canada honour their God as did the cedars of Lebanon. "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance."

INTERIOR PROVINCES.

East of the Rocky Mountains, within the area of what have generally been described as the North-West Territories of Canada are the new provinces, Alberta, Assiniboia, Saskatchewan and Athabasca, embracing about 500,000 square miles. Very few persons outside of the Dominion, and very few within, have any adequate idea of the value of these regions as a home for millions of humanity. What a blessing it would be to untold thousands in the crowded districts of the Old World if they were removed to these fertile valleys and vast plains.

Here is a region constituting but a small fraction of Canada, yet more than five times as great in area as the British Isles all taken together. These four great Provinces are capable in themselves of sustaining a population, if need be, of fifty millions of people. The principal crops consist of wheat, oats, barley and potatoes. In many places wheat yields run from twenty to forty bushels to the acre, and the grain is, in the estimation of the milling industry, the best known. The whole country is by nature supplied with water and rich bunch grass, or native hay, so that where hills more or less steep prevent

INTERIOR PROVINCES

tilling, cattle can feed and fatten at a cost almost nothing to the stock raisers.

The earliest settlers, finding the soil so well adapted to the production of wheat of such good quality, confined themselves exclusively to that industry. From various causes, however, there was an occasional failure or partial failure of crops and mixed farming was resorted to with better results. There is no reason at all why the farmer should not have a good number of cattle and sheep, especially in a country where natural grass is always abundant and rich. At present many thousands of cattle are feeding on the rich plains immediately east of the Rocky Mountains in Alberta, and still further north in Athabasca.

For the most part there is no necessity for housing the cattle in the winter. Though the climate of the winter season is cold the air is so dry and storms are so infrequent that cattle apparently prefer their absolute freedom, and choose of themselves to sleep out in the open, or under the lee of the small hills or groves, rather than under sheds. A friend of mine writes from as far north as Fort Vermilion on Peace River, Athabasca: "My cattle run out all the winter and are rolling fat. They get roo when I house them." The diary of Sir George Simpson records the fact that vegetable gardening at Vermilion occurs several days earlier than in the region of Montreal. Fort Vermilion is about one thousand miles north of the boundary between the United

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States and Canada, or about eight hundred miles north of Calgary.

Many thousands of head of cattle, always fat, are grazing on the wide prairies of Southern Alberta, and these are never fed and never sheltered. Several hundreds of these four-year-old steers were driven one hundred and forty miles, then shipped through to Montreal, over two thousand miles, and on arrival at their destination averaged in weight 1,385 pounds, netting their owners from \$40 to \$45 each. As yet cattle raising is only in its infancy, but there is encouragement for this industry. The local market now requires twenty thousand head annually, while the shipment to the British Isles is steadily increasing.

On account of the high altitude, the dry and invigorating atmosphere, the short and comparatively mild winters, with an inexhaustible supply of clear cold water, the region of Alberta and Athabasca is in the highest degree adapted to the production of horses. Thoroughbreds from Kentucky, England, Scotland and France have been imported, and the industry has encouragingly passed the experimental stage. The result is that the young horse of Alberta will compare, to his advantage, with any horse produced in North America, and is finding a ready market, especially in England and Belgium.

Sheep can be reared with profit because water and rich natural pasture are both so abundant, and fogs and cold rainstorms almost unknown. The effort

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to produce hogs and poultry is as great a success as that along any other of these lines.

These words are written for the purpose of giving many, who in crowded parts of older countries are struggling hard for a mere existence, some useful information of a rich portion of our globe where, in a very short time, they may acquire a comfortable home, in which may be found all the necessities and many of the luxuries of life, and in a land where the laws tend toward making it easy to do right and difficult to do wrong; where equal rights await all who honestly toil. These sentiments are not merely gathered from books and rehashed for the purpose of filling up pages. The writer has travelled over all these provinces of which he writes, and has attended fall fairs where all the products of the tilled soil and grazing ranges have been on exhibit. He knows, therefore, whereof he affirms. He earnestly desires and prays that the reader may join him in acknowledging that all these rich treasures of the earth—soil, water, pure air and scenery—are gifts from the Divine hand to men, and that men enjoying these gifts should acknowledge Him and love Him.

PSALM I.

(AN ORIGINAL VERSION.)

Blest is the man that walketh not
In ways of sinful men,
From their ungodly words and thought
He turns as from the serpent's den.

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But his delight
By day and night
Is in that Word,
 Blest means of grace,
Which our dear Lord
 Hath sent our race.

And he shall be
Like a live tree
In a rich land,
Planted by God's own hand,
 Hard by a stream,
 A living stream,
Which flows at His command.

His leaf doth never fade,
Nor is his fruit decayed ;
His good work shall succeed,
His work in word or deed.
All that he doth is blest,
 So let it be. Amen !
 His toil soon o'er, and then
With God eternal rest.

The ungodly are not so,
For when God's wind doth blow
Like to the chaff which man
Drives out with winnowing fan,
So shall the wicked go.

Go to consuming fire,
Go to God's righteous ire,
Go to eternal chains
To everlasting pains,
To mourn but not expire.

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The ungodly shall not stand
With God at His right hand
In the great judgment day,
For only the sincere
Can with His saints appear,
And only there shall they
Be found who Him obey;
There are they His as here.

For our Lord knows the way,
The path the righteous take;
He is their shield by day,
Nor will He them forsake
When storms and darkness come,
But all ungodly men
Shall surely perish when
Shall come the day of doom.

When vast plains of rich native grasses await the advent of the herdsmen's cattle, it may occur to the intending settler in other lands that there must be no wooded lands and therefore a great lack of fuel, which would be a serious drawback, especially in a country where the thermometer registers so low during the winter season. See however, the wonderful provision of the great Author of nature to meet this want. The mining engineer at Canmore told me that in one seam only running through a portion of Alberta he had traced a deposit of sixty millions of tons of anthracite coal. It is said that the coal mines already discovered in these regions are sufficient to supply all Canada with coal for centuries. It is almost an impossibility to form any

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adequate estimate of the coal deposits of Alberta alone, the whole country being underlaid with anthracite, bituminous and lignite seams. In many parts of the country farmers can, with a very trifling expense and a little work, lay in their winter supply of coal without depending upon coal companies. However, Alberta is not devoid of timber, especially in the Northern part of the Province, where woodland and prairie are pleasantly interspersed. Iron has been found in many parts of Alberta, and copper ore, as well, in enormous quantities, yielding sixty per cent. of pure copper.

The Province of Assiniboia lies east of Alberta. It is 450 miles long by 205 miles broad. Here, too, minerals are found, and at many points along the Saskatchewan River gold mining is profitably carried on. Eastern Assiniboia is especially adapted to farming and dairying operations, while the western division is more of a grazing and stock-producing region.

Directly north of Assiniboia and east of the northern half of Alberta is the Province of Saskatchewan, which embraces an area of 114,000 square miles. We should be able to form some proper estimate of the capabilities of this district when we find growing in great profusion wild fruits of nearly every variety, especially the strawberry, raspberry, gooseberry, blueberry, cranberry and black currant. Here, as we might expect where native berries are so abundant, small game is very plentiful. Many

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little towns and settlements already exist, of which Prince Albert is the largest and most flourishing. It is a town of about 5,000 inhabitants, and is now connected by a branch railway with the great Canadian Pacific system.

The Province may be described generally as a mixed prairie and wooded region, abounding with water and natural hay, and admirably adapted, both by climate and soil, for the production of wheat, oats, barley, cattle and sheep.

Directly north of these three new Provinces which I have just described lies the great region of Athabasca. It has an area nearly as great as the sum total of the other three, or 251,000 square miles. It is about 700 miles from east to west, and a little over 350 miles from north to south. The Peace River, which rises in the northern part of British Columbia, flows for the greater part through Athabasca, emptying into Athabasca Lake, in the extreme northern part of the Province.

I have a little way back referred to the experience of Sir George Simpson at Fort Vermilion nearly one hundred years ago, and also to that of my friend, Mr. Lawrence, who moved into that region some fifteen or twenty years since. He is so delighted with his home, surroundings and prospects in that northern part of Athabasca that he tells me there is nothing in the East that would induce him to change his residence. He says that snow falls to the depth of about four inches, and that they have

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no north winds in the winter season and no storms. Cattle feed all through the winter on the rich, nutritious bunch grass, which does not die and dry up like the leaves, but cures and keeps sweet as hay, so that the cattle relish it and grow fat on it even through the cold of winter. The temperature remains at about zero through the months of December, January and February. In March Chinook winds sweep over the mountains and the winter is gone as if under the spell of the magician's wand, and the grass is green and growing all in a night.

To the north of these four new provinces which I have far too briefly described is the great unsurveyed region known for the present as the Mackenzie Territory, through the western part of which flows the mighty Mackenzie River. All that almost unknown land lying east and far north is cold and much of it barren, yet a considerable part of it is capable of producing grass and coarser grains. In every respect it is equal to those more rigid northern parts of Europe, where some few thousands of population find comfortable subsistence—more pleasant, in fact, than those millions know who dwell in equatorial regions.

Manitoba is the smallest of all our Western provinces, yet it embraces more wealth and enterprise so far than all the others. Its area is 74,000 square miles. In 1870 it was known only as a fur-bearing country, the home of Indians and halfbreeds. In

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1880 its white population was but 10,000, now there are about 240,000.

After making ample allowance for lakes, rivers and broken lands, there are a little less than forty millions of acres for farm cultivation, which would give room for nearly 110,000 families on farms of 320 acres each. As there are at this date not quite 40,000 families on farms in the Province, it will be seen that there is abundance of room for some time to come in this most advanced division of the West.

Not only wheat, but oats, barley and peas grow prodigiously. Wheat, 18 to 35 bushels to the acre; potatoes, 344 bushels to the acre, and oats, 75 bushels. Wild fruits, too, are plentiful. These tell us better than another tongue can do what are the capabilities of the Province. They are strawberries, cherries, grapes and plums. Where nature, unaided by human art, can produce in abundance fruits which of themselves can go far towards sustaining the life of man, as they have done for centuries, we may be sure that civilized races will be able to produce from that same soil still greater abundance and more wholesome and more nutritive varieties of these fruits, besides grains and vegetables which are new to the soil.

Some people on the other side of the Atlantic and some on the other side of the world, having heard that in the northern parts of Canada the temperature is in the winter at times several degrees below zero, have concluded that all nature must come to a

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standstill and that during the few days of sunshine in the summer season she is hardly able to recover from the awful setback dealt her by the severe cold of the winter months just gone. Now the fact is the cold has proved in many ways a blessing, and in no sense is it that great evil some have thought it. Because of it the people are much more robust and healthier. The soil when full of frost is expanded, then when relaxed it is left light and porous, and in better condition for the reception of seed and retention of rain. If the frost has gone deep into the soil, as is usual, the thawing ground beneath the growing crops gives them an abundance of moisture even where rain is lacking. The cold, being very dry and crisp, not only is quite enjoyable, but the grain produced under such conditions is of a superior quality. The wheat of Manitoba and the whole Canadian North-West is in demand by all millers of America and Europe.

Manitoba is not only the central province of the Dominion: it is situated in the very centre of North America. It lies further south than the British Isles and is about the same latitude as Paris and the south of Germany. It has a grand river and lake system, which abounds with fish of excellent quality, many thousands of which are shipped annually to the United States and home markets. Though there are millions of acres of prairie lands, yet there are large areas of forest. The influence of these forests, with the large water area, is favourable to an

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abundant supply of rain. The fall of snow is never so great as to seriously interfere with railroad operations. In fact, the trains are rarely ever blocked or even delayed by snows throughout the entire North-West of Canada, as they are further South in Dakota, Montana and Colorado.

The total yield of wheat for Manitoba is in round numbers 20,000,000 bushels; oats, 10,000,000 bushels, and potatoes, 2,000,000 bushels. Each advancing year finds a large area under crop, and each year shows as well an increase in cattle, sheep, swine, and in the dairying industry. The rapid growth of this last-named industry is worthy of note. In 1894 the value of the dairy produce was \$34,000. In 1895 the actual export of butter was \$198,000 worth. In 1896 it was \$247,000 worth, and in 1897 it rose to \$366,000.

As I have shown in preceding pages, the whole country westward from Manitoba to the Rocky Mountains, a distance of a thousand miles, is just as capable as the more advanced Province of Manitoba. Then, as I have shown also, turning north for a thousand miles you have all these natural resources, which await the hand of industrious toil to turn them into wealth, in a climate where men of strong muscle and active brain can be produced as well as "The finest of the wheat," and all other necessities and luxuries of life.

Let it never be forgotten that God the Good has done it all for human good, and let all to whom the

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lines have fallen in places where they possess such a goodly heritage praise Him both with grateful songs and, what is very much better, with uprightness of heart and life.

PSALM LXXXIX.

In three Parts.

(AN ORIGINAL VERSION.)

PART I.

Of Thy mercies will I sing.
To Thy feet my offerings bring ;
With my mouth will I make known
The mercy Thou to man hast shown.

Mercy's temple shall be built
That man may be saved from guilt ;
Thy faithfulness is as a rock,
Which fierce earthquakes cannot shock.

And Thy heavens Thee shall praise,
Angels shall their voices raise ;
Men on earth and saints above
Sing the wonders of Thy love.

Who in heaven can compare ?
Or with Thee thy Glory share ?
Who among the sons of light
Hath power equal to Thy might ?

God is greatly to be feared
And His holy name revered
Of all those who call Him Lord
And obey His holy Word.

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Who, O Lord ! is like to Thee
In justice or in verity,
Or to Thy faithfulness to men,
To sinners when they turn again ?

The raging sea Thou dost command,
It fears the strength of Thy right hand,
For when the waves thereof arise
Then Thou speakest from the skies.

And their wrath and fury cease,
For Thou wilt there be peace ;
Rahab Thou hast rent in twain
And Thine enemies hast slain.

The fulness of the world is Thine,
Even the heavens for Thee shine ;
Tabor, Hermon, own Thy voice,
North and South in Thee rejoice.

Thine alone an arm of might,
Nature yieldeth to Thy right ;
Justice, judgment, have their place
With truth and love before Thy face.

Make Thy people's heart to bound
When they hear the joyful sound ;
Thy countenance shall give them light,
Thee shall they praise both day and night.

In Thy name lift up their voice,
In Thy righteousness rejoice ;
Thou art the glory of their strength,
Till they come to heaven at length.

For the Lord is our defence,
All our foes He driveth hence ;
Israel's Holy One our King,
Hallelujahs let us sing.

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PART II.

In a vision hast Thou spoken
God, appointing this the token ;
Chosen from among Thy nation
Thy Holy One for man's salvation.

With holy oil have I anointed
Whom My wisdom hath appointed ;
With him established My right hand,
So he may enemies withstand.

Before his foes will I beat down
Those opposing whom I crown ;
With him My faithfulness shall be
To give his throne stability.

Will set his right hand in the sea,
That he may rule the coasts for Me ;
And in the rivers place his hand,
That he their commerce may command.

He to Me shall surely cry,
Thou art my Father, God on high ;
The Rock of my salvation sure,
Beneath Thy smile I dwell secure.

I will make him of lowly birth
Greater than the kings of earth ;
Mercy for him will I keep,
My vigilance shall never sleep.

My covenant with him shall stand,
Uphold his throne with My right hand ;
His seed also will I make
Endure forever for his sake.

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If his seed forsake my law,
As men of old My judgment saw,
So shall I make them feel My rod,
The anger of a righteous God.

PART III.

But Thou, O Lord, hast cast us off,
And made the heathen at us scoff;
Been wroth with thine anointed King,
Prosperity hath taken wing.

The holy covenant is void,
Dishonour with his name alloyed;
Thou hast profaned his kingly crown,
And all his hedges broken down.

Spoiled by every passer-by,
Neighbours cast a scornful eye;
Adversaries lift their voice,
All our enemies rejoice.

Thou hast made his glory cease
And his happy days decrease;
Thou hast covered him with shame,
A hissing byword made his name.

Wilt Thou, O Lord, always hide
From Thy servant, who hath cried
Unto Thee with sorrowing tears,
All the mercies of past years?

Remember, Lord, how short our span;
Is it in vain Thou hast made man?
What man is he shall not see death,
Or who shall not resign his breath?

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Where Thy loving kindness, Lord,
Which Thou hast promised in Thy Word ;
Made to David in his youth,
Were they not the words of truth ?

Hear the words of the profane,
Spoke by wicked men and vain,
Of Thy suffering, mourning saints—
Hear, O Lord, our just complaints.

They reproach Thine own anointed,
And the King Thou hast appointed ;
Vilify Thy chosen nation,
Forgetful of Thy great salvation.

But we remember former days,
And we render Thee just praise,
When Thou didst for us show Thy power,
Blest be Thy name for evermore.

PSALM III.

(ORIGINAL.)

O Lord, from Thy high throne Thou seest
How are my troubling foes increased :
So many say with wink and nod,
There is no help for him in God.

But Thou, O Lord, art my strong shield,
Thou hast to me Thy love revealed ;
Thou art my glory and my crown,
As of Thy saints of old renown.

I cried unto the Lord
With my voice, and He heard
Out of His holy hill.

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I with many tears had wept,
But I laid me down and slept,
For He had whispered, "Peace, be still."

I awaked, and then I found
He had compassed me around
And sustained me in my dreams,
Blessed dreams !
If in sorrow He draws near,
If in darkness he appear,
Tis the sun with glorious beams,
Healing beams !

So I will not be afraid
Of ten thousand men arrayed
Against me round about ;
For my Lord will soon arise
And will thunder from the skies
And put them all to rout.

Thou hast smitten on the cheek
Them that persecute the meek,
And hast broken their strong teeth ;
For the Lord who brings salvation
To the homes of every nation
Will tread my foes beneath.

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"This is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day? Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life : but teach them thy sons and thy sons' sons."

As stated elsewhere, the writer of these lines has visited many lands in every quarter of the globe, but nowhere has he found a more highly favoured or prosperous people in all things that pertain to domestic and social happiness than are the people of the Province of Ontario, Canada. They are not a grumbling people. That inordinate desire to amass great wealth has never seized upon them. Famine—they do not know what the word means, as the people of India know. Drought and lack of water from above or from beneath they know but little of. Widespread contagions or plagues, as cholera, yellow fever, or leprosy, are things unknown to the people of Ontario. Under a benign government, with political institutions which fully embrace all the

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elements of civil and religious and individual liberty, they are a truly loyal people. They do not merely endure and patiently submit to the form of government exercised over them and protecting them, they are proud of and glory in their government. In a word, the well-behaved among them do not know that they are governed, which is the highest condition of true individual liberty.

They know that the enforcement of the law is so well observed that the ill-behaved will very soon forfeit his liberty if his bad conduct tends to diminish or destroy the rightful liberty and peace of his neighbours. They are, therefore, a happy, loyal and contented people. While Ontarians will compare to their credit with any other people in any land for intelligence, industry, loyalty and piety the writer does not wish to convey the impression that he thinks they have reached the height of perfection. If he had thought that, these lines may never have been written at all. There is abundance of room for improvement. There are some things still existing which make for harm. Lest there may be a going back, as with those people whom God put into Canaan three thousand years ago, or lest there be a cessation of growth in all things which make for righteousness, these lines are written with sincere prayer that they may contribute somewhat towards the building up of a nation whom God will always delight to bless.

The people of Ontario number about two and a

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quarter millions. From east to west the Province is 1,000 miles in length; from north to south 750 miles. Its area is in round numbers 222,000 square miles, its shape being very irregular. It is nearly twice as large as England, Ireland and Scotland joined in one, and larger than the combined neighbouring States of Maine, New Hampshire, Vermont, New York, Pennsylvania and Ohio. It is quite capable of sustaining in comparative luxury 25,000,000 of people. Its wonderful water transportation facilities are not only unsurpassed, but cannot be equalled in all the world except in those countries which are wholly maritime.

The most eastern point of Ontario is where the waters of the Ottawa River join those of the St. Lawrence. We follow the course of that great river one hundred miles to Kingston, thence along the north shore of Lake Ontario to Niagara; thence the north shore of Lake Erie to Windsor; thence the Detroit River to Sarnia, thence the east and north shores of Lake Huron and Georgian Bay to Sault Ste. Marie; thence the north shore of Lake Superior to Port Arthur and Lake of the Woods, and we have along the southern border of this queenly Province over 1,200 miles of navigable water, down which is being shipped already by Canada and the United States a larger tonnage every year than is being shipped through the Suez Canal.

If now we turn northward we shall soon reach the Albany River, which we may follow to Hudson

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Bay; thence from Hudson's Bay up Moose River to the height of land, which having crossed we strike the waters of the Ottawa, down which our boat will carry us to the St. Lawrence, having "paddled our own canoe" for over 2,000 miles, with the exception of a very little way, entirely around this mighty Province of Ontario, which is as yet, and probably will be for all time to come, the big throbbing heart of the Dominion of Canada. From these waters surrounding and within the Province Ontarians took, in the eleven years from 1883 to 1894, very nearly 300,000,000 pounds of fish, valued at over \$17,000,000. These fish embrace a large variety of kinds: whitefish, trout, herring, sturgeon, maskinonge, bass, pickerel, pike, perch, etc. The catch of 1895 was nearly 30,000,000 pounds, valued at \$1,584,474. There is little fear now that this source of wealth will ever be exhausted. Rather it is much more likely to increase, for fish production has been wrought up into an art, and the Government is becoming each year more alert in regulating the meshes of the nets, and controlling the breeding seasons of the several varieties of fish, so as to encourage and protect their multiplication and to force by law the consumption by fire of sawdust and refuse from the big lumber mills, that deposits of such deleterious waste may not create fish disease or injure the spawn. I shall have much larger figures to give the reader when I come to estimate the fish industry for the Dominion.

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To say that there are a hundred thousand lakes from 100 miles in length down to 100 acres in extent may seem to the reader unfamiliar with this vast territory too extravagant for serious belief. The writer earnestly asks the reader to seek information through other sources as well, and if that will not suffice, go and see, and it will be found that the above figure is well within the mark. With rare exceptions all these lakes abound with fish, and many of them embrace scenery along their shores and on their islands indescribably beautiful. May I again ask the reader to consider why God hath done all this, if not to give health and happiness to people from whom He expects gratitude, expressed in words of praise and reverence, and in deeds of righteousness and truth.

The two millions of people dwelling in this premier Province are for the greater part found within what we may term Southern Ontario, that is, south of Lake Huron and Lake Nipissing. About 25,000,000 of acres of this territory are occupied as farm lands. The soil varies in nature and conditions, being adapted to a great variety of production, the climate, however, coming in as an important factor, production being varied nearly as much by the average temperature as by the soil. Millions of people in the British Isles and elsewhere are slow to believe that peaches, grapes, quinces and berries of almost every sort can be grown in great perfection and ripened in the open fields in Canada,

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as is so successfully done in the Niagara Peninsula, Ontario, and also at the head of Lake Erie, a hundred and fifty miles west of Niagara. With careful selection of soil in these localities, and also a wise selection of kinds of peaches, grapes and berries, there is no more profitable industry in Canada than the production of these fruits offers. It is not uncommon for a wise and painstaking producer to secure from his small fruit orchard from \$200 to \$300 to the acre. Certain and indisputable proof of the above statement can be furnished at any time to those who will visit Grimsby and vicinity, in the Niagara district. The total annual value of all fruit shipped from two adjacent stations, Grimsby and Winona, reaches some years \$200,000. As high as 18,000 barrels of apples have been shipped from Grimsby in one year, and from Winona in the same year 6,000 barrels. If, however, these districts excel in peaches, plums, grapes and berries they do not excel in the production of apples. Two hundred miles to the north, in the Huron district, better apples, especially for the foreign market, can be grown. There is a better demand for Huron apples than for any other in the Liverpool and London markets. In a favourable year the Huron district bordering on Lake Huron produces 500,000 barrels.

Almost everywhere in Canada plums can be successfully grown, though, as in respect to all other productions, some districts excel. North of To-

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ronto, along the Beaver River, which empties into Georgian Bay, the finest plums are produced..

Ontario official figures represent the number of apple trees now bearing at six millions and young trees at three and a half millions. The yield of apples in 1896 was fifty-five millions of bushels. It is estimated that there are in Ontario, plum trees, 700,000; cherry trees, 500,000; pear trees, 500,000; peach trees, 800,000; grape vines, 2,000,000.

In the account given to Moses and his people of Canaan, the land which they were to inherit was said to be "a land which floweth with milk and honey." If these words were intended to signify great blessing, as they doubtless did, what shall we say of the more goodly land, Canada, and especially of the Province of Ontario? Ontario alone exports more cheese than the whole of the United States. Canada has won first place for her cheese on the British market by the superiority of her product. At the World's Columbian Exposition at Chicago, 1893, Ontario cheese excelled all others in the prize list, taking a total of 261 awards. Cheese-makers in Canada receive their training in Government schools, which largely accounts for her superior and uniform product. The growth of this industry in Ontario is very remarkable. In 1871 the yield was 12,500,000 pounds; in 1881, 35,000,000 pounds; in 1891, 82,000,000 pounds; in 1895, 109,000,000 pounds. Canada exported in 1896 to Britain 134,000,000 pounds.

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Not so much attention has been paid to the butter industry. Ontario is capable, however, of producing as fine butter as can be produced anywhere. The greatest obstacle has been lack of successful packing and cold transportation, so as to put the article on the British market in prime condition, but difficulties of this nature are being overcome. In 1896 the total amount produced in Ontario was over six millions of pounds, valued at $18\frac{1}{4}$ cents per pound.

There are invested in the production of milk, butter and cheese in Ontario \$175,000,000, a sum equal to what is invested in all the trades and manufactures of the Province. This important division of Canada is pre-eminently an agricultural country, so very large a proportion of her population are engaged in this industry. Farmers and farmers' sons number in Ontario about 300,000. A larger capital is invested in agriculture than in any other industry in the Province. The amount invested in farms, buildings, implements and stock is in round numbers \$1,000,000,000. Nearly all the other industries of the Province depend upon the farmer for their market and for their raw material. It will easily be seen that the prosperity of the Province is dependent to a very large extent upon the condition of agriculture. The importance of the industry is very great and the farmer therefore should be held, as in China, in very high esteem.

Honey, Canadian honey, won for itself a foremost place at the Columbian Exposition, Chicago, in

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1893. Ontario alone secured seventeen awards, as against twenty-eight for the entire United States. There are in Ontario over two hundred thousand hives. These give an annual yield of something over six millions of pounds of honey.

The total number of live stock in Ontario is, as nearly as it is possible to ascertain: Horses, 700,000; cattle, 2,500,000; sheep, 2,600,000; pigs, 2,800,000; poultry, 10,000,000. The annual income from the sale, and exportation of these animals is in round numbers thirty millions of dollars. I cannot show in a briefer way the variety of Canadian products by the hands of agricultural industry than to give a statement of her shipments to Great Britain for one year: Cattle, horses, sheep, wheat, barley, oats, flour, etc.; hay, butter, cheese, eggs, bacon, lard, meat, hams and apples. The value of the total amount exported to the British Isles is over ninety millions of dollars per year. Ontario sends quite two-thirds of this.

It will be seen that no country offers to the vigorous and healthy young men of Europe a brighter prospect for a happy home than Canada, and especially the great Province of Ontario. If any of these intending settlers in the New World prefer other occupations than that of agriculture and stock-raising, there are numerous mines containing valuable minerals opening up at an increasing ratio from year to year. Manufacturing is also on the increase, not only for an ever-growing home consumption, but

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for exportation. These industries turn out in larger quantities as the years go by cloths, boots, hats, clothing, furniture, agricultural implements, hardware, paints, medicines, paper, carriages, electric motors, locomotives, railway coaches, mouldings, picture frames, glass, and glassware, delf and porcelain, and an endless list of all that pertains to the necessities and ministers to the luxuries of life. The production of pulp for exportation has of late become an immense industry.

The mines of Ontario yield gold, silver, copper, iron, gypsum, mica, salt, nickel, building stone, petroleum, corundum and barite.

Nickel.—The most promising mines of Ontario are the nickel mines at and about Sudbury, north of Lake Huron. The amount of nickel produced each year is about 5,000,000 of pounds. Something over six millions of pounds have been produced some years. The extent of the deposits may be imagined when it was estimated by experts from the United States Navy Department a few years ago that there were in sight 650,000,000 tons of ore. Since then other discoveries have been made within an area of 2,000 square miles.

It is interesting to note for how long a period in this world's history these metals, so widespread throughout Canada, have had a place in the experiences and well-being of civilized men. Very nearly four thousand years ago Job wrote of several of them; "There is a vein for the silver, and a place

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for gold where they find it. Iron is taken out of the earth and brass is molten out of the stone." In the same chapter are mentioned "The precious onyx and the sapphire," "coral, pearls and rubies, and the topaz," some of which have as yet not been found in Canada.

As is said elsewhere, however, God has not forgotten her in dealing out all these treasures which men so highly prize, but which He never intended men should put in His place and be worshipped instead of Himself. He never yet authorized men to employ any of these things in the service of sin and wrong. They all may be used for the furtherance of man's health and happiness and the expansion of the human intellect, and for these ends only were they created.

The sportsman or explorer who would see nature in all her glory will find his best opportunity in the eastern and northern parts of Ontario, especially among the numerous lakes, forests and streams of the great almost unexplored North Lands. There he will find the giant moose, the deer and the bear so unfamiliar with the sound of the rifle and the bay of the hound that he will say, like Selkirk,

"They are so unacquainted with man,
Their tameness is shocking to me."

There he will find also trout, black bass and mas-kinonge ever ready to encourage him in his adventures and leave him without excuse for not coming



ON THE MAGNETAWAN.

ONTARIO

again. If he should find mosquitoes and black flies just as free and ready to bite as the fish, he will not complain that he did not have bites abundant. However, these lesser things will not deter the genuine hunter and sportsman, whose success in those regions will counterbalance a thousand such trifling inconveniences.

Originally this vast territory was entirely covered with forest, much of which long since disappeared before the axe of the pioneer. Southern Ontario is thoroughly cleared and settled, furnishing comfortable homes to over two millions of people, but Northern Ontario is still an immense forest. Although the valuable white (or Weymouth) pine is not found in such quantity as in the south in earlier days, yet the variety of species and the kinds of timber known to exist in that wide region assure us that Ontario will continue to be for many years to come a large exporter of timber.

The manufacture of pulp from spruce and poplar woods for paper and many other articles promises to become as great an industry as that of lumber in former years. The very first quality of these woods for pulp uses is found over many thousands of square miles in Ontario. Immense buildings, with costly plants, have recently been erected at great cost in the north-western part of the Province for the successful operation of this new and important industry. In addition to pine, spruce and poplar, other valuable woods of Ontario are oak, elm, ash, maple,

CANAAN AND CANADA

hickory, birch, tamarack, hemlock, balsam, basswood, sycamore, black walnut, beech and butternut, cedar, and others of less value.

The educational system of Ontario embraces all the best features of those of the United States, Germany and Great Britain. The Province is divided into counties, which are subdivided into townships and these into school districts. Education in the public schools is free; attendance compulsory. The system is under the control of a Governmental department. There are in Ontario about 9,000 teachers and 500,000 scholars. A perfect system of High Schools stands ready always to aid those youths who desire to advance beyond the ordinary elements of common school education. Beyond the High School is the University, for all branches of higher education such as are required by the professions of arts, divinity and medicine. The chiefest of the universities is the University of Toronto. It has an endowment of over a million of dollars and an income of \$85,000. Its students number of both sexes about 1,600. There are besides several denominational universities, such as Ottawa University (R. C.), Queen's University (Presbyterian), Trinity University (Episcopalian), Victoria University (Methodist), and McMaster University (Baptist). In addition to above are Upper Canada College, a school of art and design, a school of technology, two schools of mining and three schools of dairying. Ontarians are in no sense, therefore,

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behind any part of the world in their desire and their effort to make their children to rank among the most intelligent of the race in all things which tend to successful industry, social happiness and intellectual and moral refinement.

As these lines may be read by some persons beyond the bounds of Canada, I think it may be interesting to such to learn something of the cities and towns of Ontario. The metropolis of Ontario is the city of Toronto, which has a population of something over 200,000. Though its natural surroundings are not equal to those of some of the other cities of Ontario, through the intelligent ambition, enterprise and taste of her citizens she has been made a source of just pride to all Torontonians and all Canadians as well. While many of her public buildings and private residences compare favourably with buildings of their class all over the world, her chiefest attraction, especially to the traveller and tourist, are her parks and boulevards. Thrifty trees, well planted and carefully attended, have not merely become an ornament to the city, but a positive luxury to the pedestrian enjoying an evening stroll, or to those who more rapidly travel in carriages or electric cars. The beautiful trees of Toronto, with their refreshing shade, constitute to the observant traveller her most striking feature. All cities have houses and generally some fine and large buildings, but all cities have not thousands of beautiful trees along many of their most populous streets like Toronto.

CANAAN AND CANADA

Being situated on a capacious and well-protected bay of Lake Ontario, her citizens find much enjoyment in boating and yachting, as well as opportunity, by means of craft of almost every sort, to spend, as business will permit, leisure time upon the water, which is always one of the most fruitful sources of health. While Toronto is a beautiful city more by artificial effort than by natural scenery, she is at the same time one of the most enterprising cities of her size upon the American continent. From 1881 to 1891 her population very nearly doubled.

The city of Hamilton has a population of something over fifty thousand. At the date of this writing her manufacturing interests are being so greatly increased that her population will, with very strong probability, much more than double during the first decade of the new century. Hamilton, in her natural surroundings, has advantage over almost every other Ontario city. Directly in front of the city is the charming Burlington Bay, cut off from Lake Ontario by that very popular health and pleasure resort, Burlington Beach. Behind the city rise abruptly heights 500 feet or so, ordinarily termed "The Mountain," from which the tourist obtains a view not easily forgotten. The lake, stretching far out where only water and horizon meet; the Beach, or bar, miles in length, yet only wide enough for one single street with hundreds of beautiful summer residences and a water front on both sides: on this side the bay, on that the lake (Ontario). Railways,



METROPOLITAN METHODIST CHURCH, TORONTO.

ONTARIO

electric and steam, from the city traverse the whole length of this one-streeted summer city for the accommodation of the residents and general travel. Busy craft, sail and steam, dot the lake and bay. To the west Burlington Heights, where yet remain evidences of Canadian loyalty to the British flag in the defences thrown up nearly a century ago. To the east the extension of the city, both in residences and manufacturing operations. Then the rich farms and orchards and vineyards, where grains and fruits of almost every sort in great abundance from year to year enrich the tiller of the soil. I have endeavoured to draw a picture beforehand for the tourist who ascends the mountain behind the city of Hamilton, yet I know my picture the observer will despise when he sees it all for himself. Like the Queen of Sheba he also will say, "The half was never told me."

The city of Ottawa, the seat of the Government of the Dominion, is in size about equal to that of Hamilton. Its surrounding scenery is very different from what has just been described. The boiling, tumbling, raving, roaring Chaudiere Falls of the Ottawa River are the chiefest feature. They are not another Niagara, but are well worth a visit, especially at high water. Ottawa is favoured in having the Parliament Buildings and grounds to offer her visitors. These structures are a credit to their architects and to Canada. Though not equal in size to those at Washington, they are more beautiful. Though probably not quite up to the mark in archi-

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tectural design (tastes differ) to those of London, England, their internal arrangements, both for the health and convenience of members and visitors, are very much better. This may be applied also to the library, in the exhibit and arrangement of the books for the accommodation of regular readers or those who wish merely to consult for the sake of statistics or extracts. Ottawa's chiefest source of wealth are her lumbering interests and manufactures from lumber as a raw material.

London, named after the great centre of the British Empire, has a population of 40,000. It is situated on "The Thames," like its illustrious namesake. It has also suburbs so named as to extend the analogy. In and about it it has unquestionably vastly more beauty than London the Great ever had when its population was no bigger than that of its miniature rival. At least so we judge from the testimony of history. Very much of the present site of Old London was made up of dismal swamps, marshes and lagoons long after she had reached the forty thousand mark. Our own London, of which Canadians are not ashamed, is a pretty city, deriving her chiefest wealth from her position as a trading centre in a widely extended fertile farming district.

Kingston, with over 20,000; Belleville, Brantford, St. Thomas, Windsor, Guelph, Peterboro', St. Catharines, Stratford, Chatham, Brockville, Woodstock are all growing cities with populations from ten to fifteen thousand, all having equal facilities of rail-



PARLIAMENT BUILDINGS, OTTAWA.

ONTARIO

way accommodation, telegraph lines and express offices, electric lights, educational institutions and all the blessings and advantages of present day arts, science and the most advanced civilization. In addition to these cities are thousands of towns, villages and hamlets, which for the greater part are convenient trading centres for the agricultural population, to the vast majority of which the railway train comes twice or four times per day with as great regularity as at the larger places, putting the humblest, either as regards mail service or travel, in immediate touch with the whole world.

QUEBEC.

The Province of Quebec embraces 347,000 square miles, or 222,000,000 of acres, of which the largest proportion is forest and woodland. While the winter weather is colder than that of Ontario, the summer is very fine and warm, giving vegetation a rapid growth. Very much of the country is admirably adapted to farming, the soil being very fertile. The principal crops are wheat, maize, peas, oats, buckwheat, rye and barley. Potatoes and turnips are grown in great abundance. Apples and plums are a decided success in many localities. There are also melons, grapes, strawberries, raspberries, blueberries, currants and cherries. There are a few fine orchards along the valley of the St. Lawrence.

It has been discovered that the Province of Quebec excels as a butter and cheese producing country. The growth of this industry of late years has been most creditable. In 1881 Quebec had 140 cheese factories and 22 creameries. In 1891 she had 617 cheese factories and 111 creameries. In 1899 there were in the Province 1,192 cheese factories, 404 creameries and 307 combined butter and cheese factories, or very nearly 2,000 in all, a most remarkable increase in this profitable farming enter-

QUEBEC

prise. The Quebec Eastern Townships have been noted for many years for superior butter.

Hay is a leading staple and has been largely exported to the United States. Since the large increase in the number of cattle, especially for milking purposes, it is more profitable to retain the hay for home consumption. The growth of maize for ensilage is on the increase, as this crop, cut somewhat green, is the richest of all fodder for milk-producing purposes.

The Province of Quebec is varied and picturesque. There are many mountain ridges, diversified by forests, lakes and rivers. There are islands of great beauty and fertility, and in many parts there are cascades and falls of considerable height, rendering the scenery most enchanting. The hill scenery of the Province cannot be outdone. Some of the hills of the Laurentian Range are nearly 1,500 feet high, and below the city of Quebec they are over 3,000 feet. These hills enclose in their area a very large number of small lakes. In fact, the whole country is exceedingly well watered and abounds in numerous large rivers, bays and lakes, nearly all of which contain almost every variety of fish.

The chief river is the St. Lawrence, which flows the entire length of the Province, about one thousand miles. The river is now navigable for the largest ships all the way to Montreal, 900 miles in from the Atlantic Ocean. As feeders to the St. Lawrence there are streams and rivers almost beyond

CANAAN AND CANADA

enumeration. The Saguenay is a very remarkable body of water. It rises in Lake St. John and empties into the St. Lawrence at Tadousac. At its mouth it is two and a half miles wide, its depth being 600 feet. It is in some places 1,000 feet deep. Some have said it is not a river at all, but rather a tremendous chasm like that of the Jordan valley and the Dead Sea, cleft for sixty miles through the heart of a mountainous wilderness. In the upper part of the river there are many pretty falls and rapids.

Montmorency Falls, near Quebec City, are 250 feet high. Quite near the falls the old Haldimand House still stands, once the residence of the Duke of Kent, the father of Queen Victoria.

Dense forests still cover large tracts of the Province. Lumbering continues to be one of the chiefest sources of wealth. Like the sister Province of Ontario, Quebec possesses a large variety of useful woods: basswood, hickory, cherry, oak, cedar, poplar, fir, walnut, butternut, maple, birch, beech, elm, ash, spruce, red and white pine. The timber of this Province, even yet almost unlimited, must constitute one of the most productive sources of wealth to her people for many years to come.

The winters of Quebec are dry and bracing, giving to the people a robustness and alertness never found in tropical lands. Few people are happier anywhere than Quebecers in the winter season. Even the hardy lumbermen in the forest are happy. Those who have leisure, especially in the evenings, enter with

QUEBEC

zest and boyish spirit into all the outdoor sports, as snowshoeing, tobogganing and the like. From such a climate and such experiences one would expect a hardy, industrious, kindly and honest people. Here you have them. May I not add that such surroundings and experiences tend towards the production of a religious people. Brought into direct contact with nature's purest and wholesomest laws, with all the magnificence of nature's starry heavens above them and the snow-clad and moonlit hills and valleys around them, far removed from all that is conventional and to a large extent foolishly artificial, one would think the tendency would be favourable to sincere devotion. Well, it cannot be denied that of all the provinces of Canada, the Province of Quebec is the most sincerely religious. Account for it as you may, and many will have other ways of explaining it, I will not dispute the point, there is the fact. I will not contend that my suggestion wholly accounts for the fact; I only say that when the children of men in their innocent amusements are surrounded on every hand with evidences of the existence of God and the wonderful wisdom of God, and in the enjoyment of their recreations are breathing the pure ozone of the great Divine Chemist, they are learning somewhat the spirit of true devotion. For aught I know David may have been taking a little quiet practice at a target with his bow by moonlight, or slinging stones at a scarecrow, set up for a real giant, when the thought came to his mind as the stars shone

CANAAN AND CANADA

brightly above him, "The heavens declare the glory of God, and the firmament showeth His handiwork"; or, "When I consider the moon and the stars, which Thou hast ordained, what is man, that Thou shouldest be mindful of him?"

Montreal, the chief city of Quebec, is also the chief city of Canada. Its only possible competitor for size and commercial activity in coming years is the city of Vancouver. It will require many years, but it is possible the latter city may yet outrival its commercial metropolis predecessor. It very largely depends on the wisdom exercised in the cultivation of trade with Asia and the South Seas. However, Montreal is likely to be for many years to come the metropolis of Canada.

When Jacques Cartier pitched his tents at Hochelaga three hundred years ago and called the hill two miles to the westward, "Mont Real (Mount Royal), his wildest dreams never pictured what he might now see could he come to-day. Then what of the future, as Canada continues to expand and her trade with the Old World increases? Its population is now very nearly 300,000. Its estimated value of real estate is \$180,000,000. Fifteen lines of steamships come regularly to its port. Its total tonnage of sea-going vessels has grown during the past eighteen years from 628,000 to 1,584,000; its exports for eighteen years from thirty millions of dollars to sixty-two millions, and its imports in the same length of time from \$37,000,000 to \$61,000,000.

MONTREAL

Montreal is not only the head of ocean navigation for the eastern side of Canada, but it is also the centre of the great railway systems of Canada. The Grand Trunk has had for forty years its head offices and principal shops here. The Canadian Pacific and Intercolonial roads also centre in Montreal. The Central Vermont and South-eastern connect at Montreal these great systems with the eastern and central states. There are several other roads of smaller proportion having their principal termini in this chief city of the Dominion.

Montreal is also the most important manufacturing city in Canada, having large and varied industries which give employment to many thousands of people. Perhaps no other city in the world offers greater encouragement to the investor. It is not a mere matter of bringing in his raw material and coal by water, which is much in his favour, but the character of the people on whom he depends for operating his plant is yet much more largely in his favour. They are an honest, peaceable, quiet people, on whom he can, as a general rule, rely with the utmost confidence. They are neither strikers nor brawlers. They are, as I have elsewhere said, a conscientious, religious people. All this is a very great advantage to the investor and manufacturer. The climate of Montreal is also a matter of much importance, being favourable to the weaving and working of cotton, cloths and silks. Large plants have been permitted to go to ruin in some parts of England because of

CANAAN AND CANADA

unfavourable climatic conditions unknown to investors until the experiment was made. The pure, dry air of Montreal is an important element in the successful operation of all these manufacturing interests.

It is with the greatest satisfaction and profound pleasure the writer can intelligently say, having resided in this great city for many years, that the merchant and manufacturing and moneyed classes of Montreal are to be ranked with the noblest men of our earth. Any philanthropic movement whereby the suffering are to be relieved or mankind lifted into better conditions never appeals in vain to these gentlemen. In speaking of Montreal in many parts of the world, the writer of these lines has always found delight in bearing this testimony, and now finds still greater delight in putting it in such form as will, he hopes, make it more widely known. These good men are worthy of such testimony. Many monuments, as hospitals, asylums and college halls, stand there to-day to bear witness, and these, after all, do not tell of all their generosity. It is a noble people who make a noble city.

Only those who have visited this beautiful and progressive city, and "done the sights," have any adequate appreciation of its beauty and its interesting environment. Ascend the mountain—in this fail not. Up the zigzag road—than which there is no better—you go. Each terrace, as it lifts you to a higher plane, gives you a better view of the panorama

MONTREAL

immediately below. Magnificent residences, with ornamental gardens and trees, adorn the slopes at the foot of the hill. Southward and eastward extends the city with its stately buildings, spires and domes, the French church, Notre Dame, the new City Hall, the New York Life Building, the railway stations, St. Peter's, the Windsor Hotel, Christ Church Cathedral, and St. James Church. These are among the most notable of the public edifices of the city. Along the entire front flows the river St. Lawrence, offering facility for the docking, discharge and re-loading of ships from almost all parts of the maritime world. Out from the busiest portion of the city the great Victoria Bridge spans the river. Forty years ago this structure was regarded as one of the wonders of the world. Though now it has lost its tubular form, which helped to give it celebrity, it is a greater structure than at the first. Seen from the heights of the mountain it is one of the ornaments and chief sights of the city. Reckoning the masonry approaches, this great bridge is over two miles long. When one of our witty members of Parliament was presented to Her Majesty soon after its erection, she asked him how many feet long was "Victoria" Bridge. He really did not know, but his quick wit helped him to reply without hesitation: "Your Majesty, when Canada builds VICTORIA Bridges, she does not measure them by feet, but by miles." When you have reached the summit of the mountain you are seven hundred feet above the level of the river.

CANAAN AND CANADA

Away to the south-west are the Lachine Rapids, which you must not fail to descend, if you have not already had that pleasurable excitement.

An early morning train takes you to Lachine, seven miles from the city. A steamboat which has just descended the Ottawa River awaits your arrival. Whether or not you have run the Cedars or the Long Sault further up the St. Lawrence, an experience lies just before you which you will not easily forget. At every half mile down this swift rapid certain destruction apparently awaits you. Look where you will, the rocks stand ready to join hands with the mad current to dash your craft to atoms, and then roar on with fiendish laughter at your fate. You may be conscious of a nervous fear, yet you would not "miss it for the world." You would not tear yourself away if you could, and it is very certain you could not if you would. As soon as you are past the enchanting, charming danger the great bridge and the domes and spires of the great city come once more in view.

One word about Lachine. When Jacques Cartier and his companions ascended the great river they rejoiced in the apparent prospect that they had discovered a new and shorter way to China. After resting for a while at Hochelaga, now a growing and lively suburb of the city, they set out for the Flowery Kingdom. This difficult rapid must first be surmounted before they could hope to gaze upon the dazzling splendour of the throne of the dragon,

QUEBEC CITY

or sniff the lovely aroma of his lotus pools. "Nil mortalibus arduum est," wrote Horace, or, as we would put it, "There is nothing too hard for mortals to attempt." The Chinese themselves say, "Under the whole heaven there is nothing difficult; it is only that men's minds are not determined." Well, Jacques Cartier and his little band found the mad rapids difficult, but they were determined. Having passed the rapids they must pitch their tents and rest awhile. They had not yet seen China or smelled the sweet aroma of her flowers, but they were so sure they soon would they called their first halting place, "La Chine" (China). Poor fellows! I fear they died without the sight. They never saw anything of "China" save the rapid.

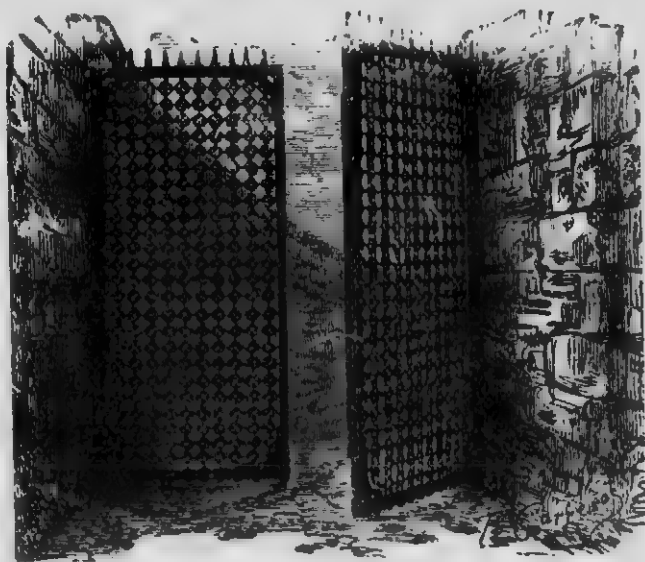
To return for a little to the summit of the mountain. A good glass will be of service, for the view in the distance adds considerably to the beauty of the environment of Montreal.

QUEBEC CITY.

The old city of Quebec, once the capital of Canada, is now the capital of the Province bearing its name. The population at present is about 65,000. Many memories, extending backward nearly four hundred years, cluster about this old city. It was here that Providence put the keys of conquest and control of the northern half also of the great continent of North America into the hands of the Anglo-Saxon.



OLD HOPE GATE, BLOCK AND GUARD-HOUSE,
QUEBEC.



CHAIN GATE, QUEBEC.

QUEBEC CITY

For nearly three centuries Quebec was the most important place north of the St. Lawrence and the Great Lakes. When Jacques Cartier first visited it a few Indians resided on its present site. To them it was known as Stadacona. In July, 1608, the city was founded by the celebrated Frenchman, Champlain. Its growth and later prosperity depended upon its shipbuilding (when wooden ships prevailed), its exportation of timber and lumber and its importation of merchandise for the growing towns and settlements westward. As soon as the enterprising Harbour Commission of Montreal had succeeded in deepening the St. Lawrence channel sufficiently to allow the largest merchant and passenger ships to ascend the river as far as their city, the crown fell from the head of old time-honoured Quebec. She was no longer the head of ocean navigation for Eastern Canada. Manufacturing is now carried on to some extent, principally India-rubber goods, boots and shoes, paper, musical instruments, nails, leather, cutlery, machinery, iron castings, ropes, etc.

Visitors to Canada from the Old World and the United States find in this ancient capital very much to interest them. The drives for miles about the city probably surpass anything in their line on the continent. It is the only walled city in America, although the walls no longer surround it. Portions are preserved as interesting historic relics and several of the gates remain, bearing the original names. Some of the latter, however, have been renewed.

CANAAN AND CANADA

The gates remaining are St. John's, Kent and St. Louis.

South-west of the city are the historic "Plains of Abraham." On this spot a column forty feet high commemorates the death of the victorious General Wolfe. In the Governor's garden in the city, a monument sixty-five feet high honours the memory of the gallant, loyal and brave generals, Wolfe and Montcalm, who fell at that memorable battle which has had so much to do with the history of Canada.

One of the chiefest points of interest in the city of to-day is Dufferin Terrace, a magnificent promenade 1,400 feet long. It is 200 feet above the river, so that the visitor can obtain a view such as will linger in the mind for years. The Citadel, on Cape Diamond, 333 feet above the river, with its unsurpassed fortifications; Laval University, with its spacious grounds, its library of 85,000 volumes, museum and picture gallery; the Parliamentary Buildings, new Court House, the Basilica, and many other "sights" give to the visitor such a variety of pleasure that one never regrets having taken a day or two to see this most quaint and historic city.

There are many smaller cities and towns in the Province, which are brisk and growing manufacturing and trading centres: St. Henri, 15,000; Hull, 12,000; Three Rivers, 9,000; Sorel, 7,000; Levis, 8,000, besides a whole host of towns and villages of lesser population, nearly all of which possess the advantages of railway and telegraphic privileges.



QUEBEC, FROM POINT LEVIS.

MARITIME PROVINCES.

NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

These three most easterly provinces of the Dominion I have grouped in one chapter, not merely because they are smaller in their area, but because in climate and production they are similar, and because the social and general conditions of the people are also alike. Nova Scotia embraces 20,600 square miles, New Brunswick 28,200 square miles, and Prince Edward Island 2,000 square miles, a total of 50,800 square miles in all. If territory only could be depended upon for means of living then the provinces just named would be comparatively of small account. We shall see, however, that these maritime portions of Canada are as well provided for as their bigger sisters of the West, if we consider per head of population.

Nova Scotia alone gives us more fish than any other of the provinces, not excepting British Columbia, though the latter is ten times as large and has far more sea coast. Nova Scotia yields every year over eight millions of dollars' worth of fish. New



INTERCOLONIAL RAILWAY STATION, HALIFAX.

MARITIME PROVINCES

Brunswick very nearly four millions and Prince Edward Island about one million, making in all a source of wealth from this one industry of thirteen million dollars from these three provinces. These fish embrace the following sorts: Cod, mackerel, haddock, halibut, herring, hake, lobster, oyster, salmon, shad, bass, smelts, trout and maskinonge. When I saw the fishermen in winter raising smelts through long furrows cut in the ice, I said to a large dealer, "I should think you would ship hundreds of tons of these little fish off in the winter?" "*Thousands* of tons, sir," he replied. Steady freezing weather is necessary. The net is dropped through the long slot or groove in the ice and presently lifted again, bringing thousands on thousands of these little fish to the surface. A very few minutes are required to freeze them. Then they are packed in boxes about a foot long and six inches wide, and shipped by the carload to all the big cities within a radius of two hundred or three hundred miles. An open winter—that is, not much steady frosty weather—greatly interferes with the industry. A sudden thaw, especially if prolonged, is as disastrous as a fortnight's rain to the farmer in harvest time. Smelt fishing is the winter harvest of the maritime people.

Again, in giving employment to her people Nova Scotia employs more miners than any other province. The coal industry is to be credited with the great majority, if not very nearly the whole number, of miners. The rapid development of this industry in

CANAAN AND CANADA

Nova Scotia is seen in the large increase in the number of underground toilers. In the year 1881 the number of miners in the province was 2,728. In 1891 the number employed was 5,660. There is a steady increase in the industry. The quantity of coal raised in Canada in 1895 was 3,478,000 tons; in 1896 was 3,745,000 tons, and in 1897 was 3,786,000 tons. Progress in the development of some of the more valuable minerals has been much greater, so that the number of miners is much greater now than in 1891.

The wealth of the Maritime Provinces is, however, by no means confined to their mines and fisheries. Nova Scotia has about a million of acres in crop, nearly another million in pasture and 30,000 acres in orchards and gardens. The principal crops in this province are oats, potatoes, barley, buckwheat and hay. There is a large trade in cattle, sheep and swine. The Annapolis Valley has a wide celebrity for its apples. The Cornwallis is about as good as an apple-producing district. There has been of late years a very large increase in the production of cheese and butter.

NEW BRUNSWICK.

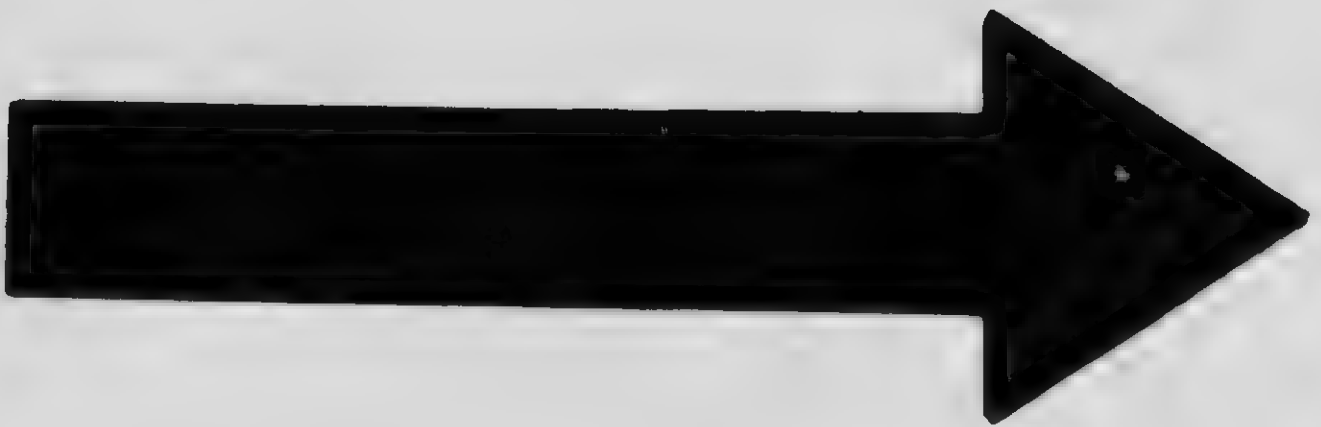
New Brunswick has considerably over a million of acres under crop, and about a half million in pasture. The land generally is rich and fertile and under good cultivation yields good crops of

MARITIME PROVINCES

grain. An eminent English authority reported that "The soil of New Brunswick is capable of producing food for a population of five or six millions. In the capability of growing all the common crops on which man and beast depend, the whole province, taken together, excels the most favoured parts of the State of New York. The climate is an exceedingly healthful one and there is no cold that prevents the soil from producing crops equal in quantity to those of average soils in England." New Brunswick has given in recent years a much larger attention to the production of butter and cheese. During the past few years her factories for dairying purposes have more than quadrupled. New Brunswick has an area of eighteen millions of acres, of which only as yet four and one-half millions are occupied. Considerable lumbering is still carried on in the northern part of the Province, and the industry will be a profitable one for many years to come, as the forests are dense and the timber excellent in quality.

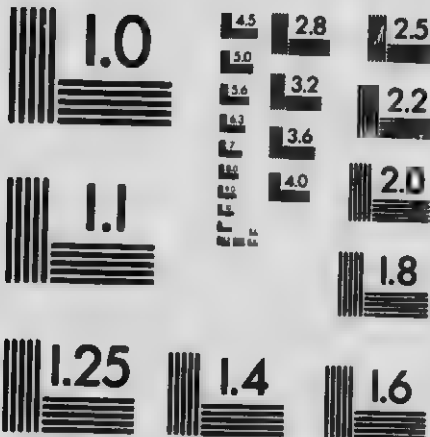
PRINCE EDWARD ISLAND.

Prince Edward Island has an area of 1,280,000 acres, of which 536,175 acres are under crop, 178,000 in pasture, 3,850 in orchards and gardens, and 496,000 in woodland and forest. The soil is loamy and very fertile. The chief farm products are oats, wheat, potatoes, barley and buckwheat. Eggs are also produced in considerable quantities. Like



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CANAAN AND CANADA

many other parts of Canada, butter and cheese are receiving more attention from farmers than in former years. Cattle and sheep are steadily on the increase. This smallest of all the Canadian provinces provides comfortable homes for several thousands of very worthy people.

Some of the finest oysters I have ever seen in any part of the world, I found at Summerside, Prince Edward Island. They are produced in Malpeque Bay, quite near that pretty little town. This industry may be made a very profitable one, as the excellence of this product cannot be surpassed. Prince Edward Island yields per year something over a million of dollars' worth of fish.

It may be interesting to the reader to have here in short form the total value of the fishing industry of Canada. I give the yield of 1897 as the latest figures at hand:

Nova Scotia.....	\$8,090,311
New Brunswick	3,934,138
Prince Edward Island	954,949
British Columbia	6,138,865
Quebec	1,737,011
Ontario	1,289,822
Manitoba and North-West	638,416
Total.....	\$22,783,546

Canada sends fish to the United States to the value of \$2,979,404; West Indies, \$1,621,000; Great

FISHERIES

Britain, \$4,822,688; South America, \$436,820; Italy, \$177,939; Madeira, \$381,046; Gibraltar, \$178,637; Japan, \$17,986; and to several other parts of the world in smaller proportions. The fishing industry of the Dominion gives employment to 79,059 men; number of vessels, 1,184; of boats, 37,693; fathoms of nets, 5,602,462. The total amount invested in the industry is \$9,370,794.

The Dominion Government has established fifteen fish-breeding stations in different parts of Canada, from which there have been distributed two thousand four hundred and twenty-eight millions of fry (2,428,000,000), an average of 93,000,000 per year. This, with other provisions, to which allusion is made in former pages, makes it as certain as most things beneath the sun can be made certain, that while grass grows and water runs Canadians will have fish, and will in all probability be able to the end of time to send millions of dollars' worth of fish every year to many parts of the world where fish are not so plentiful. The fry sent out from the hatcheries in 1898 were: Salmon, 12,452,000; lake trout, 2,778,000; whitefish, 118,000,000; lobsters, 100,000,000.

I have alluded to the forest wealth of several of the provinces. The total annual production from the forests of the Dominion may be of service as well as of interest. The exported products of Canadian forests in 1868 were valued at \$18,800,000. In 1898 they were \$26,650,000. Prior to Con-

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federation the forests were a leading source of wealth. While, however, the output has increased, as shown by the above figures, the products of Canadian farms have far outrun them in the race for first place, the farm products exported having grown from \$19,700,000 in 1868 to \$77,400,000 in 1898.

The forest wealth of Canada is almost beyond computation. Besides the forests of Nova Scotia, New Brunswick, South Ontario, Manitoba and British Columbia, there is the great Canadian forest of the North, running from Labrador round by James Bay to Alaska, a distance of 4,000 miles, with a breadth of 700 miles. This timber consists of pine, spruce, fir, cedar and ash. Twelve thousand seven hundred and fifty men are employed in the lumber industry of Canada, and the capital invested in saw mills and all industries having wood for their raw material is \$100,000,000.

The demand for wood pulp, in which spruce plays so important a part, has given a new value to Canadian forests. The capacity of pulp mills in the Dominion is now about 1,200 tons per day. The amount invested in this promising industry is \$15,000,000. Canada's great forests are capable of enriching many thousands of her people.

The coal areas of Canada are estimated at 97,200 square miles. For twenty-five years the total output of Nova Scotia was 43,000,000 tons, an annual average of 1,660,000 tons. The output of 1898 was 2,563,000 tons. The Rocky Mountain coal area

AREA OF CANADA

embraces 50,000 square miles; from Peace River south 500 miles, at an average width of 100 miles. I have elsewhere given some account of the coal mines of British Columbia, and a few pages back the total output of all the coal mines of Canada.

I want to remind the reader of the thoughtfulness of the Divine Being respecting the wants of men in these northern parts of our world, and stir up in the hearts of all Canadians a profound sense of gratitude towards that great Father who has made that land in which they dwell so rich in all things that pertain to human wants and human pleasure. Please do not forget it, my friend, God has done it, and prepared for us a happy home on earth while as yet we were not. So hath He ^{been} respecting the happy home beyond, into which He invites us all. What fools we are, and shall be forever, if we neglect His great invitation.

I have, in as few words as it was possible to use, endeavoured to give my readers some idea of the greatness and of the immense area of Canada, which embraces something over three and a half millions of square miles of our earth's surface, a country forty times as big as the whole of the British Isles, where nearly forty millions of people dwell. I have, I trust, given the reader some useful information respecting the vast natural resources of Canada—of the forest, the waters, the mine and of the rich soil, and predict that a century hence one hundred millions of human beings will dwell in Canada, and

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my sincere prayer is that God may be their King, ruling every heart and honoured in every home. Then, indeed, shall they dwell safely and no weapon formed against them shall prosper.

A few general facts of the very latest date about the Dominion of Canada, which I may have omitted in the preceding pages: Canada's volume of trade is now \$467,064,685. She has doubled her trade in the last eight years. Canada has in her great West the largest continuous wheat field in the world, 171,000,000 of acres, 5,000,000 only of which are as yet under cultivation. Her wheat crop is now 100,000,000 bushels per year. Her capabilities for wheat are 800,000,000 bushels per year. In the Canadian North-West twenty-five years ago there were only twenty-five head of cattle; there are now 400,000 cattle, 200,000 sheep and 150,000 head of horses.

NEWFOUNDLAND.

I am so fully persuaded that Newfoundland will before long form a part politically of Canada that I would consider my book incomplete if I were to leave out some account of this most interesting colony, the oldest of all the possessions of the British Empire. In every natural sense "Terra Nova" is one with Canada. One has but to look at the map of North America to see how true this is geographically. One has only to read the history of this older sister of that great group of colonies constituting Greater Britain, and read also the daily papers of the Terra Novans, to see that their loyalty to the British throne is in no sense behind that of Canada. They are, therefore, one with Canada in subjection to the King and constitution of Britain. They are one with Canada religiously. Not merely do they accept the same Gospel and the same doctrines taught in Canada, but they come under precisely the same jurisdiction in the management of the churches. Their experiences religiously are the same as those of their brethren in Canada. Their manners and customs and domestic affairs are the same, and, in fact, if we look into the families we discover that there are many ties through inter-

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marriage which already bind the two peoples into one fraternity. It is a pity that the political union was not consummated at the time of the federation of the British North American provinces. It was not, and nothing is to be gained by looking backward. Every true Canadian will do all in his power to bring about a complete union of all in North America who recognize the British flag as the emblem of the liberty they enjoy.

Newfoundland is triangular, having a coast line of about 1,200 miles, which is pierced by a large number of beautiful bays, and it has many magnificent and safe harbours. Its total area is 42,200 square miles. It has a most healthful climate, to which the evident longevity of the people testifies. The winter is cold, but the summers are pleasant, and growth of vegetation is rapid. It has been principally noted for its fish and seals. Of late years, however, minerals have been discovered in great abundance, as coal, copper, iron, lead, silver and gypsum. The annual value of fish exports is \$6,600,000; home consumption, \$400,000, making the product worth to the people every year \$7,000,000. The population is 220,000; of these, 56,000 are engaged in catching and curing fish. On the export of the fishery product the trade of Newfoundland mainly depends.

How dependent the civilized world is upon cold-water seas for the life of commercial food fishes. The Arctic current washing the coasts of Labrador,

NEWFOUNDLAND

Newfoundland and Canada is the source of all this wealth, for without this cold current these fish could not exist, or in warmer waters would be of little value. It is not merely the coldness of the water, however. Icebergs bring from the north in quantities incalculable, in the form of "living-slime," food which gives sustenance to countless millions of fish. As long as the Arctic current flows cod-fishing on the banks of Newfoundland is assured. It is the largest cod fishery in the world. The exports average per year 1,350,000 quintals of 112 pounds weight, or 151,200,000 pounds.

Next in importance to Newfoundlanders is the seal fishery. The average catch is about 350,000 seals, worth in the neighbourhood of \$800,000. Herring of the first quality are taken in great quantities. The lobster industry gives employment to 4,000 persons and is worth to the country about \$600,000 per year.

From 1864 until 1893 no less than \$10,777,000 worth of copper and other ores, as lead and nickel, were exported. The mines from which these ores were taken show no signs of exhaustion. An eminent American mining expert says: "I have never seen finer copper. The character of the rocks in which this ore occurs is such as to give perpetuity in the working. A more promising field for copper I have not seen. Newfoundland is destined to become one of the greatest copper-mining countries in the world." Both iron and coal have lately been discovered in

CANAAN AND CANADA

very large quantities, and iron ore is now being shipped in thousands of tons to the new iron and steel works at Sydney, Cape Breton, Canada.

It is estimated that about 7,000 square miles of the country are available for settlement either as arable lands or for grazing purposes. On account of the great wealth of the fisheries of Newfoundland, farming has progressed slowly. Only of late has any attention been paid to this industry. In 1891 only 179,000 acres were occupied. The value of the crops then growing was estimated at \$1,562,000. The income derived from cattle, sheep, pigs and poultry for that year was \$732,000, making a total value of agricultural products of the island \$2,295,000. The same census gives the value of live stock for that year at \$1,189,000. The soil is, therefore, quite capable of sustaining many thousands of people.

The people of Newfoundland are a kind-hearted, most hospitable, industrious people. While I think their union with the Dominion of Canada would be to them a benefit in many ways, I am persuaded a more intimate acquaintance and association with them would be a blessing to Canadians. Geographically and commercially Canada will never be complete without the political union of this oldest of all British colonies. May the day be hastened.

It may look to some like too big an undertaking, and perhaps it is for our day, but I think our children or grandchildren will construct a causeway across the Straits of Belle Isle, leaving space for

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passage of ships in summer, and couple together the mainland and the island by bands of steel. Between 49° and 50° north latitude is a lane across the Atlantic which is usually remarkably free from fogs and ice. A ship sailing from Land's End directly west along latitude 50° north, would sail into Green Bay, a splendid harbour, a branch of the larger Notre Dame Bay, Newfoundland, and taking good harbours into account, as we must, either Southampton or Bristol on the East and Green Bay on the West, you have the shortest possible route from England to America. If at Green Bay the mails can be put on the rails, we shall shorten the distance between the Old World and the New very materially.

The filling in of the narrowest part of the straits would be a greater benefit than merely the joining of Newfoundland and Canada by rail. It would, it is thought, prevent the northern ice from flowing back into the Gulf of St. Lawrence in April and May, keeping the atmosphere so cold that vegetation in Quebec, New Brunswick, Nova Scotia and Prince Edward Island is held back two weeks, at least, longer in the spring than it otherwise would be. All these provinces along the coast would be benefited and all will some day contribute towards an undertaking which appears to be quite feasible, though of large proportions. What may not the twentieth century do?

A GENERAL REVIEW.

I have endeavoured to give the reader an honest and intelligent statement of the scenery, climate and natural resources of this vast country, in round numbers, 4,000 miles from east to west, and 1,000 miles from north to south. I have shown that its power to produce those things which men need, and many of the luxuries of life, as well, is not a mere matter of guesswork. In almost all parts of this great domain the experiment has been made. Everywhere wheat, oats, barley, peas, potatoes, vegetables of all sorts, apples, plums, grapes, pears, cherries, and in some parts peaches in great abundance, cattle sheep, horses, pigs, fowls of all kinds, butter, cheese, etc., etc. I have given statistics to show how largely all these are produced and can be produced. I have enumerated the various kinds of valuable woods which abound over vast portions of the land, have named the great variety and the vast numbers of fishes found in all Canadian waters, and have given account of the great deposits of coal, gold, copper, nickel and other minerals.

I have not trusted other people's eyes altogether. I have gone in person into all these provinces, and have seen these industries of which I have written in operation, and know whereof I affirm. I am not a mere adventurer from some other portion of the

A GENERAL REVIEW

world, paid by some syndicate or government to write these things. I am a Canadian of the fourth generation, for three generations of my forefathers sleep in Canadian soil. By their side I shall soon lie. I am proud of my birth and my parentage (United Empire Loyalists), and I am very proud of my country. My sole desire is to see all who dwell in this happy land worshippers of the living God, who gives to Canadians all these good things.

My sole object is to lead all Canadians, if I can, to praise God for His good gifts and to persuade my countrymen to fear God and keep His commandments, as He desired that people whom He put into Canaan should do. I know if Canadians will do His will in all things it shall be well with them and their country for ever. He is the best citizen who fears God and obeys His law; it is not he who puts his country to expense for criminal courts, jails, or police. His loyalty is seen in his obedience to law, in his honest industry and in his charity towards his neighbours and kindness to all. These are the men who honour the King. They are the most loyal to the earthly King who are most loyal to the heavenly King, "Blessed are the meek, for they shall inherit the earth." "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." What does anyone need more than that? The proper end and aim of human life is to do good, and secure a place in heaven for our eternal reward.

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Living for others is a fundamental principle of Deity. It certainly is the very first and chiefest principle of Christianity. Without it there could have been no Christ as we know Him. It is the surest and safest cornerstone for individual life. Build on this rock, ALTRUISM, living for others' welfare, and then must the Master say in that great coming day, "Well done."

Soldiers pitch their tents on the plain. If one sets up his gun on end and lets go of it, it falls over. If two or more bring their guns and prop the muzzles together, or interlock their bayonets, the guns stand.

Clustering about the muzzles of these guns are many thoughts. Two of these at first sight seem contradictory, but on closer view are in harmony. The first of these two is, no gun can stand alone. The second is, while no gun can stand alone, it can help another gun to stand. It may seem a very homespun illustration, but illustrates mighty forces in our universe.

They used to tell us at the old schoolhouse at the Four Corners that if we tied a string to the stem of an apple and swung it around the hand we had an illustration of the earth going around the sun. The string was the attraction of gravitation which kept the apple near the hand or the earth near the sun.

Now why is not the earth drawn in upon the sun? All the other planets, with the stars and comets, will not permit. There is a beautiful adjustment of forces. The tides have for long years told us that

DEPENDENCE

something beyond ourselves exercises its drawing influences upon our earth. Each heavenly body is at work on all the rest, doing its part in helping to preserve the unity and harmony of the universe.

Kepler, after nearly twenty years of intense study, sufficient to crack a hundred ordinary brains, discovered the great law which makes the stars a brotherhood. He saw, with a keenness of scientific discernment such as no human being had ever shown before him, that every particle of matter was related to every other particle of matter however remote, and that all heavenly bodies, no matter how widely separated, co-operated in working out the will of their Creator. As wheels in the watch, by means of cogs, all combine for one purpose, the correct marking of time, and so accomplish the will of their maker, so the very stars in the heavens above us are one, in mutual sympathy and help, for without this there could be no universe.

We come back to our earth again to see if any such forces exist among men for our well-being. Paul points us to a human body and tells us that the eye cannot say to the ear, "I have no need of you," or the foot to the hand, "I have no need of you." For harmony and force there must be sympathy and union. No part, however remote or comparatively feeble, can be ignored or neglected if the very best condition or result is desired. Now, it was not a human body Paul was writing about, but the Church.

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The Church! and pray what is the Church? Suppose that little church at Corinth was all that an Apostle or even his great Master could expect in a world like this. Suppose in it everywhere were manifest love and sympathy and readiness to aid, and kind wishes and kind words, and nothing at all but purest brotherhood, what was it then but a model or type of what all the world should be to-day? If through the universe the great principles of dependence and aid are everywhere seen, if no gun or no star can stand alone, may not the gun and the star teach us great lessons?

We are always dependent. We cannot evade the law. No one can stand alone. When we come into this world we are dependent on others to bear us up in their hands and care for us. As we pass along through life we are dependent on others to barter and exchange with us. What can we do without? At times of physical affliction, bereavement or business disaster we are made to feel our dependence, and when we pass out of this life we are dependent on others to give us decent burial. When or where are we independent? If we brought no independence with us into this world and if it be very certain we can carry none out, then is it not wise in us to cultivate a consciousness of our continual dependence on others?

I shall not quarrel with our lexicographers because they have put the word "independent" in our

DEPENDENCE

dictionaries, nor with my neighbours for putting the word as an adjective to qualify some men's names. I may ask, however, who is your independent man? My highest ideal of an independent man is the poor man with muscle and will, to whom I give a handful of corn and a hoe, and put him on the soil to dig or die. He thinks it better to dig, and he produces grain which he can grind between two stones, and cooks it over a fire he has kindled by rubbing two sticks together. If there be an independent man, he is the only one of whom I know. He is not altogether so, for he is dependent on the soil, rain, air and light, but he is the least beholden to his race of any you can name, and comes, therefore, nearer than any other to independence, but he is a savage. Now, the moment he leaves his savagery and begins to climb the ladder of civilization he leaves his independence behind him, and the higher up the ladder he goes the more dependent he becomes.

Oh! but that is not the sort of man you mean. Well, then, whom? The rich? Surely not the rich. Independent of what? And independent of whom? The fact is the rich man is more dependent on the poor than the poor are dependent on him, for without the poor his riches are of no use to him at all. Suppose he is obliged to curry his own horses, or hoe his own corn, or cook his own dinner, of what use are his riches to him? May he not as well be without them? He cannot possibly enjoy his riches without the aid of the poor.

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Oh, well, but you mean by an independent man, one who is able at any time to call to his aid all the help he needs. Yes? But if he needs help how is he then independent? Now the truth is, God has ordained that the laws of dependence and aid shall rule among men as they rule the stars. Blot out the moon at a blow and the orbit of Jupiter would be changed somewhat. I have seen the rich in great straits. I have seen them sorely distressed because they could not get the help they needed "for love or money."

It has been my experience to be billeted a few times in my life at the homes of the rich. I am glad to report that these persons were Christian people. When our morning meal was ended, the bell rang for the servants to come in for morning prayers. One, two, three, four, five, six, seven! Seven servants to look after the welfare of one family! And this is really a very small number for some households. Now, suppose the cook and the coachman make up a match and run off without giving due notice, this poor, rich family is plunged into the most dire perplexity. They know not what to do. No cook! No coachman! They discover that it is independence which has taken its flight and dependence is left behind to mourn.

We cannot rise above the law. The rich cannot exist without the poor, so none are independent any more than the greatest or smallest of the stars or suns is independent of the immeasurable laws of attrac-

DEPENDENCE AND AID

tion and gravitation. It does not follow that the rich must cease to be rich for the mere sake of trying to end the poverty of the poor. As humanity is constituted it may never be possible to put an utter end to poverty. The more you shovel riches into the laps of a considerable percentage of our race the more spendthrift they become. If you were to let down ten thousand men from the sky upon a fertile plain some must dig the ditches and some must run the bank or teach the school. Assuming that these are all equally honourable occupations, as men are now some are going to waste their substance in many ways, while others are going to carefully invest their honest savings. When a score or two score of years have passed some are going to have and some are going to have not. Now if you attempt to force by any law or rule those who have to share and share alike with those who have not you are simply rewarding the spendthrift and punishing the frugal. That will never do. This rule can never be applied. There is a law, however, to which I will refer a little further on. In the meantime let us remember that, notwithstanding the diversity of human condition, there is a law ordained of God which embraces all, no matter how widely varied or conditioned, and that is the law of mutual dependence and aid. We live not unto ourselves. The more we study God's works the more we see how one thing is made for another. There is no principle or power or force which has not its coun-

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terpart, something for which it was created, on which it depends to aid it in working out the will of the Creator. The very opposite poles of the magnet are not antagonistic, but co-operative, though at first sight they seem to be at war with each other. Dependence, sympathy: these are the great cardinals set forth by Paul in his letter to the church at Corinth.

Why should not every man in the universe be my brother? Somehow we think it ought to be so, and the more we know of the spirit of Christ the more are we sure it is so. The moment we have passed from "death unto life" that moment we feel an interest in the welfare of humanity we had not before experienced. As we ascend higher and higher into the life and love of Christ the more we realize that our work here is not to serve our own selfish ends, but the race whom He served and for whom He died. By self-sacrifice on our part for our brother's sake the world is made better. We soon come to know that we are not losers, but gainers by such a service, for the more honestly and earnestly we enter into it the more our joy in the Lord is increased, our being ennobled, and our prospect for eternal happiness and honour augmented.

To permanently equalize human conditions is, I fear, an impossible task. To bring the poles nearer each other and lessen in any degree the diversity is a work worthy of all the wisdom and patience of the most sincere philanthropy. They who undertake it

BROTHERHOOD

honestly and earnestly are true benefactors of mankind, and are hastening by their wise efforts the consummation of that universal brotherhood to which reference is so often made. There can be no universal brotherhood except such as is founded on the principles revealed from heaven, and one of the most fundamental of all that Christ has revealed is that none of us liveth unto himself.

It is not wise in those who have attained to considerable wealth to flatter themselves that they are of a race superior to the ordinary sons of Adam. I have seen in my short life the "wheel of fortune" make some very unexpected revolutions. Riches often take to themselves wings and fly away in a night. All things beneath the sun are uncertain. When Jesus said, "Make to yourselves friends of the mammon of unrighteousness," I fancy He intended to advise the rich to cultivate kindly feelings towards their poorer brethren, and, as circumstances demanded, especially befriend them, that if unlooked for reverses should befall themselves they might have a place in the hearts of those whom they had befriended in the days of their prosperity.

It does not pay to "put on airs" and exalt ourselves above those who are about us. They may some day outstrip us and when they are up and we are down, as often happens, we shall feel it all the more keenly if we have neglected in the days of our prosperity to cultivate the spirit and the principles of brotherhood towards them. We cannot live

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unto ourselves, even though we aim not at living for the good of others. Our ordinary avocations, our commercial enterprises, our family relationships hold us to the law in spite of ourselves.

God liveth not unto Himself, and of His angels it is said: "They are all ministering spirits sent forth to minister unto the heirs of salvation." Of Himself, the great Saviour said, "The Son of man came not to be ministered unto, but to minister," and "I am among you as one that serveth." When He washed their feet with the towel, and fried fish for them on the shore, He bade them do for others what He had done for them. Not literally, perhaps, though sometimes it might be so, but in the spirit of His example. By love they were to serve one another and the race.

That is a noble legend on the coat of arms of our Prince, "*ICH DIEN*," *I serve*, for it is one of the chiefest things Christ taught to men, and one of the most impressive examples He set them. Consider how glorious must be that company which counts in the everlasting God, His eternal Son and the blessed angels, not one of all of whom lives unto himself.

And can a sinful man have a place in such company as that? O glorious privilege! Living for others is the fundamental idea of divinity, of holiness, of well-being. Consider its lowest possible phase in its applicability to men, bartering and exchanging. We shall rise to higher contemplations

GOLDEN RULE

of the great theme as we proceed, till we shall see that it embraces in its length and breadth and height even Deity itself!

Let us view it from

THE COMMERCIAL STANDPOINT.

Busy from early Monday morning till late Saturday night with my own affairs and with little or no spare time at all, how am I to live for others? If God requires it, is it not an unreasonable and hard law? Let us see.

If the Master had sent me to invent a scale, whereby each could weigh himself, that he might know whether or not he comes up to God's standard in this matter, I should have been at a great loss to know what to do. I think I would have said, there must be more than a thousand millions of such scales, no two exactly the same. I should have thought that, as our environments, so also our responsibilities, differ.

Some men are expected to do more than others for their race. I am looking at it wholly now from the commercial standpoint; and in this sense how simple are God's laws for men! In fact, all practical truth is easy to be understood if men will but come to Him. "The wayfaring men, though fools (uneducated and simple minded), shall not err therein," for they "shall be taught of the Lord."

To live unto others in bartering and exchanging is to keep the Golden Rule. Here is a God-made

CANAAN AND CANADA

scale into which, at the close of the day, or at the close of each transaction, any of us may drop a thought into the slot and weigh ourselves. Think not of the Golden Rule as something in a book merely, though we are glad it is in the Book. It is, however, not tied down to a book. It is in the air. It touches us as the atmosphere touches us, as the light of heaven touches us. We cannot even think of wronging our neighbour without there coming a "rapping and tapping," like Poe's raven at the door, asking, "Would you like him to do so to you if things were reversed?"

How simple are God's laws for men! Two children exchanging marbles on the street: two kings exchanging diamonds from their crowns: through the whole gamut of human position and condition, the great law applies. Each can take his own measurement or weight, and each can know for himself whether or not he is conformed to God's demand.

No man puts his hand or brain to any useful work without being entitled, in the sight of heaven, to some fair profit; but no man is entitled to *all* the profit, in any transaction, especially where there is barter. If, by taking undue advantage of your neighbour's ignorance, you appropriate to yourself all the profit, leaving no margin, or perhaps a loss for him, in the sight of the God of righteousness and equity you are a thief, and in the day of judgment this law from Sinai, "Thou shalt not steal," will be your special terror. All systems of "sweating" or "grinding

GOLDEN RULE

the faces of the poor" can find no place under this law.

The Golden Rule recognizes the existence of others. It recognizes the rightful claim of others. It seems to say that our brothers have the same difficulties to struggle with which beset us and that if we will deal with them as we would have them do with us we shall mutually aid rather than mutually hinder each other. It is not possible to enter into all the ramifications of business, and say to every man just what he should do under any given circumstances. It is possible, however, for any of us to place our heads at night upon a downy pillow of perfect consciousness that during the day we have done what was right, and dealt with every man on the pure principle of brotherly love, and, if in any sense we have wronged any man to be as ready as Zaccheus "to restore him fourfold." It is better a thousand times for us that we should be wronged ourselves than that we should wrong another. "Thou shalt love thy neighbour as thyself" is the rich soil from which this tree grows. "Do to others as you would have others do to you." Benevolence and beneficence, wishing well and doing well; to observe in all our dealings with humanity the sacred principles of the Golden Rule is living unto others in the commercial sense.

CANAAN AND CANADA

FEEDING THE HUNGRY.

Considering and relieving the wants of others according to their need and the measure of our ability; feeding the hungry and clothing the naked, and visiting and comforting the sick.

These must be very important Christian duties, for "When the Son of Man shall come in His glory, and all the angels with Him; and before Him shall be gathered all the nations; then shall He say unto them on His right hand, 'Come, and inherit the kingdom prepared for you; for I was an hungred, and ye gave Me meat; naked, and ye clothed Me. I was in prison, and ye came unto Me.'" Then shall the astonished righteous say, "Lord, we do not understand. There are millions on millions of us who never saw Thee till now. We served Thee by faith, hoping some day to see Thee, as we see Thee now, a glorified Lord. How, then, could we have seen Thee an hungred, and fed *Thee*? or naked, and clothed *Thee*? or in prison, and visited *Thee*?" Then shall the King answer, "My children, there is no mistake, for inasmuch as ye did it to one of the least of these, ye did it unto *Me*."

Consider how important the performance of these Christian duties must be, when Jesus, in this most vivid description of His final coming, speaks of it as the only thing that shall be brought under review—making, apparently, our commendation or condemnation hinge on this very thing. Undoubtedly other

LIQUOR TRAFFIC

things will be brought before that great tribunal; but this which is here mentioned as the only thing is shown by this fact to be of greater importance than can be over-estimated.

Whether we have helped the poor in their distress or not, when it was within our power to do it, will have something to do with turning the scale for or against us, when we all come to be weighed in the balance at the last day. "The poor ye have always with you." I have already said, there will be rich and poor to the end of time. Various causes making some poor exist, and probably always will. If, by any means, we can remove those causes which impoverish them, we shall do still better for them than feed them when they have no bread. Some of these may be removed; and by removing them, we shall be giving food and clothing to those who are now destitute of them.

The most fruitful source of poverty in every Christian land to-day is the liquor traffic. We held, at the close of a general service on a Sabbath evening, a temperance experience meeting. One man said, "At the opening Mr. Lucas prayed for the drunkard, and the drunkard's wife, and the drunkard's child, who often has to go supperless to bed because its father is a drunkard. Friends, I know what that means. I have often gone to bed without my supper because my father was a drunkard. My father once sent me for a copper's worth of matches. I laid the copper on the counter, and the woman

CANAAN AND CANADA

turned around to get the matches. There was on the counter a plate of buns. I was so hungry I could not resist. I put up my hand and took one, and made a bite into it, and thought as I did so, I must take some of it home to my little sister, for she is just as hungry as I am. After I had gone, the woman discovered what I had done, and she followed me home and told my father, who very nearly beat me to death; for, though he was a drunkard and robbed his children of their food that he might buy drink, he could not think of allowing his children to become thieves."

Ah! poor children, rightful citizens of the eternal kingdom, starved, and naked, and beaten, that Christian lands may retain this child of the devil; this enemy of all righteousness and of the innocent children; this daily insult to God and flat contradiction to every principle of common sense—**THE LIQUOR TRAFFIC!**

A dear friend of mine, sitting in a train at Liverpool, noticed a poor little barefooted lad run in from the frosted footpath, and put his little cold feet upon the foot-warmer, keeping a sharp watch upon the guard or porter lest he might be caught and punished for stealing a little warmth for his cold feet. My friend asked, "My lad, have you no shoes?" and the poor child burst into tears and said, "Sir, a lady gave me a pair of shoes, but mother sold them for beer."

Alas, poor children, thus must you suffer, I sup-

LIVING FOR OTHERS

pose, till the blindness which has happened to our Christian Israel shall have passed away, and the civilized world wakes up enough to discover this successful snare of Satan for the ruin of our race and the destruction of the peace and happiness of mankind.

I think that those good men and women who make sacrifices—as some are doing—to restrict and abolish this great scandal to our Christian cause will, in that day, be thrice welcomed, because they opened the prison doors to those who are bound by cruel chains. They snapped their cords asunder. They clothed and fed the naked and the hungry, in that they took away the poverty maker. O, that a great number of such may be raised up by the Father of righteousness and love, who are willing to fight hard battles for others' sakes! They shall not miss their crown.

Our Lord calls upon us to live for others, as He did; and, if need be, die for others, as He did, if we would be crowned with Him; and if we are unwilling to do either for Him, we may be counted among those to whom He will say in that great day, "Depart, I never knew you."

Only those can enter in who do the will of His Father in heaven. This He so expressly declares there can be no mistaking. It is enough to make every thoughtful soul tremble, and bring us all in deepest humiliation to His feet, and with tears implore Him—with many penitential tears implore Him—to put a right spirit within us.

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In vain shall we, if we neglect this, stand without and say: "Lord, Lord, did we not do many things in Thy name?" For He shall reply, "Ay, it may be in My *name*; that is all. Did you sacrifice self for your brother's sake for whom I died, or for My sake who died for you? In My 'name' you followed your own will, not mine, nor the will of My Father. I came from heaven to do the will of My Father for your sake, and have you been unwilling, with My help, to do My Father's will for your brother's sake? If you have, you know neither My Father nor Me. The being of both God and God in Christ is essentially *being* for the good and happiness of others. Depart, I never knew you, for you never knew Me."

O, Christians! let us ask ourselves again and again if we are wrong. What an awful thing it will be to have the door of heaven shut against us, when we thought it would have been wide open! The disappointing shock will make us tremble for ever. There must be something wrong somewhere. How is it that the Gospel has moved so slowly through these rapidly revolving centuries? We have borne the name of Christ. Have we had the spirit of Christ? And have we aimed, as He did, at any cost to do the will of His Father in heaven? Why has the Gospel moved so slowly? Surely there is something wrong with Christians. O, let the word again go around the table of the Master, "LORD, IS IT I?"

I know of nothing else on the earth to-day which so hinders the blessed Gospel of our Lord as the

"A BAD BUSINESS"

traffic in intoxicating drinks, or nothing else which so wrongs mankind. Please tell me of a worse thing if you know it? A traffic which takes the clothes from the backs and bread from the mouths of millions of poor innocent children; a traffic that makes these children meet only for your penitentiaries and your gallows; a traffic that does more to fill your lunatic asylums and your poorhouses than any other ten causes, and a traffic which, I fear, has for its chief cornerstone the selfishness of people called "Christian." I am very sure that if all the people in this land called "Christian" were to rise up—not in God's name merely, but in God's love, and moved by God's will and the love of others—they could utterly root it out in a short time. Christians! here is a fight for you. A fight more gallant and more noble than any Briton, or Saxon, or Norman ever fought. Let us once more see "the sword of the Lord and of Gideon."

When a young man had committed suicide through drink under more than ordinarily painful circumstances, one of these liquor sellers, being asked what he thought of the business, said, "Gentlemen, it is a *damnable* business, but there is money in it." Another, leaning over his own bar, said to a friend of mine, "There are times when I stand behind this bar, and look at the men who fill this room, and hear their profanity and their lewd songs, and filthy conversation, and see their fighting and their sprawling, and I often think if there is a picture of hell any-

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where in this earth, it is in just such rooms as this." If this traffic is what these men say it is—and they surely ought to know, for they are in the business—is it not time that all Christians awoke to a sense of their duty to God and their race, for whose redemption and salvation He gave His Son?

Here is true benevolence. Here we shall do more than in any other way we can to feed the hungry, and clothe the naked, and set at liberty them that are bound. You may not need these blessings and benefactions for yourself, for you may not be affected personally by the evils of the traffic. So much the more, then, you ought to do it for your brother's good. Show your gratitude for your blessed deliverance or freedom by carrying the same to others, or working out salvation for your race from this snare of the evil one.

A friend writes me from India: "The drink traffic needs to be put a stop to here more than any other place under the sun, for the reason that there are nearly 300,000,000 of a population; and our benign (?) government, for the sake of raising revenue, has planted liquor shops all over India. There is not a bazaar or tea garden in this large district that has not this curse at its door, with the effect of simply demoralizing the poor natives. Even high-caste Hindoos and Mahommedans, who never touched ardent spirits of any kind, are getting a perfect craze for drink now. Opium is not doing one-twentieth part of the harm that liquor is doing."

SELFISHNESS

What a grim comment is this on our civilization and our Christian religion! We English-speaking people will have to meet it all in God's great day. O, make the resolve and put forth the effort now, my dear fellow Christian! lest you may discover, when too late, that such was the *will* of the Father of our Lord, which not having done, you are told to depart, not being known to any in heaven.

There are many who are called Christians who live a life of absolute selfishness; who never lift a finger or spend a shilling in advancing such causes as tend towards the amelioration of others' condition. While we shall show our Christian love by reducing in number the causes of poverty, I do not forget that our asylums for the poor are magnificent monuments of that measure of Christian love that already exists. If, however, poverty may be largely or wholly avoided, poorhouses are not very much to our credit. If I deliberately knock a man down, I do not know that it is so very much to boast of to say that I picked him up, or for compassionately pitying him for falling.

When all is done that can be done to reduce the number of the poor (and I think we can do much), there will still be those who need our Christian, brotherly aid. Let us be ready always to help, that we may hear Him say, "Inasmuch as ye did it to one of the least of these, ye did it unto Me."

Oh! There is a joy in doing good, in living for others, in being ministering spirits to minister to those

CANAAN AND CANADA

who are, or who may become heirs of salvation. Jesus, for the joy that was before Him in serving our race, endured the cross and despised the shame. He lived not unto Himself.

We shall look, for a little time, at the principle of living for others, from what I call the standpoint of

CHRISTIAN EXAMPLE.

Is there anything better than observing the Golden Rule in all commercial transactions? It is very important. We cannot overrate its importance. Is there anything better than feeding the hungry and clothing the naked? Viewed in the light of that vivid description, in the twenty-fifth chapter of Matthew, of the coming of our Lord to judge mankind, we cannot possibly overestimate the importance of the performance of these most Christian duties where they are necessary and within our power.

I dare not, in the least degree, discount the value of such deeds; but ministering to men's souls is better than ministering to their bodies. We are not lowering that mountain peak from which we have just now been looking forward towards the coming of our Lord, when, if we have done His will, we shall hear Him say, "Come and inherit the kingdom." We are rising to a higher peak. If it be good to put bread into the mouths of the hungry, it is better still to teach them how to live lives of righteousness and everlast-

CHRISTIAN EXAMPLE

ing hope; and how shall we teach them more effectively than by letting them see in us such a life exemplified.

To live for others, in the highest sense, is to show them by our lives how men ought to live. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

A dear girl made my father's house her home; from her own she had to flee from the cruelties of a stepmother. While her body, through consumption, was slowly sinking into the grave, her soul each day rose higher and higher in its longing expectation of eternal bliss. If all she ever owned, down to her shoe latchet, had been put up for sale, it would not have brought ten pounds; so she knew no use for the Golden Rule in the market-place, for she never was in a position to barter and exchange—and so the rule was as nothing to her in that sense. If others were lacking bread or raiment, she, poor child! could not have ministered to their necessity—no more than Lazarus, who could have only dogs for doctors, for she only had what was given her by others. I know, poor child! that she would have shared her last crust with the beggar—but even that was not her own, so deeds of charity were no rule for her, for charity was beyond her power to perform. Yet that dear soul was so rich in grace, and so happy in her Christian hope, and so perfect in her Christian life, and so joyous in her Christian death,

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that she taught us how to live and how to die. Of all living for others this is the best of all. This we ought to do, but not to leave the others undone.

"Ye are our epistle," said Paul to the Corinthians, "known and read of all men; the epistle of Christ—written not with ink, but with the Spirit of the living God in fleshy tables of the heart." It looks as if Paul might have been saying to these, his dear Corinthian children, "When men—any men, or all men—see your daily lives, they know what the Gospel is. Ye are the epistle of Christ; walking in His love and in His spirit, ye show all men what the Gospel can do."

Could Paul, if back on earth, find such to-day? Ay, blessed be God! he could, and many more than he knew then—though not so many as he ought to find or would like to find. Yet he could find some, I know. Some in the palace, perhaps—I am not quite sure, but shall hope so. Some he would find in the mine, and workshop, and counting-house. I know there are some there. Many more he would find in humble farm-life homes, or in the lonely settler's cot. Blessed be God! with such my spirit has been oft refreshed. The remembrance of the singing, and the prayers which followed, around the hearths of these humble country homesteads comes to me often like a blessed benediction. The dear old, well-worn, family Bible, such as Burns celebrates in his "Cotter's Saturday Night," is there

CANDLE AND SUN

to tell us of the source of their righteous lives and their cheerful Christian hope.

Some of the best people I have ever known—not by a short acquaintance, but from the association of years—are people along unfrequented by-ways, or in the log-cabin—men and women of whom the world knew not, and of whom the world, as a rule, is not worthy. These are the people with whom the everlasting God loves to dwell—men and women among whom I can count an upright father and a patient, loving, Christian mother, whose lives were a beacon to all such souls as desire a light by which to steer to the safe haven.

Such souls live not unto themselves. They cannot if they would. The candle shines not for itself—no, nor yet the sun. Neither was created for that end. What would be the condition of the world if these good people were hid away in cloisters and monasteries? Then they would be living unto themselves. But God expects them to show forth the excellence and power of His grace, by their shining as “lights in a benighted land.”

THE REPRESENTATIVE STANDPOINT.

We may look at our subject, again, from what I term the *representative standpoint*. We represent somebody else, or others than ourselves, all the time, whether we desire it or not. God never intended that any tailor could make a coat big enough

CANAAN AND CANADA

to button up inside it the entire man. We are more than our avoirdupois, or we fall far below the standard of measure to which our Creator intended we should attain. In fact, we can hardly fall so low as to wholly lose this power to represent, in some measure, others than ourselves.

Was any one ever hanged bearing *your* family name? Wouldn't you very much rather he had had another name? If any one on earth should forfeit, by his sin, the power to represent another, it is the man who stands upon the gallows with a just rope about his neck because the law and the evidence show that he has his deserts. Yet even he does not altogether. Your name he wrongs, and his own kith and kin he grieves and disgraces.

Travellers visit foreign lands, and, when they return, write letters and books to tell us all about the peoples of those lands: whether they are hospitable or otherwise; honest, or sociable, or otherwise. Perhaps, in all their travels, they have not conversed with a thousand people, or formed an intimate acquaintance with a score; but they are writing of millions. How can we excuse their audacity or assumption? Simply on the ground of the law we all recognize, that the thousand or the score, which may mean one in a million, fairly represent all others. Sometimes we shall be greatly mistaken. In the main we are right enough.

Somebody is going to judge of the family, or the nation, or the party, or the Church to which you

PAUL AND SILAS

belong by you. Yea, somebody is going to judge of the Lord Jesus Christ and His religion by you. "They took knowledge of them (Peter and John) that they had been with Jesus." If all this be true (and will any gainsay it or complain?), seeing God evidently intended it to ennoble our being, how would it do for us here to resolve that, by God's blessed grace, we will always aim at honouring those whom we may represent? Our family name—a name to be respected wherever it is known. Our party—a synonym for uprightness and truth. Our nation—a Briton, a man of honour, and of candour, who always advocates "fair play" and justice to all. Our Church—the Church, above all, where truth and zeal, and righteousness abound.

Fools, hypocrites and profligates may pull down what we try to build up, and may destroy the fair fame of our family, or party, or nation, or Church which we aim to establish; but we are responsible only for the part we play ourselves as individuals. While we aim at what is noble, and right and honourable for others, we are building up for ourselves that which shall be honoured of God and for ever. It is worth all the effort for our own sake.

And can it be that men will judge of Jesus by us? The Philippian jailor was impressed by the happiness of Paul and Silas when he bound them in stocks. I think he told his wife, when he went into his own apartments, that he had just made fast two of the queerest prisoners he ever saw or heard of,

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singing praises to their God and to "Jesus, His Son," as they call Him. They say He has saved them from the power of sin, and the fear of death or of suffering. "Who is this Jesus? And what is this salvation they talk of?" By and by, the earth rocked like a cradle, walls were cracked, and the prison doors were thrown open and the stocks were rent asunder. Out he rushed in the confusion, and when he saw how matters stood, knowing well he would be disgraced and punished too, by death, he was about to slay himself; but Paul cried out from the far end of the lightless prison. "Do thyself no harm, man; we are here. We know the law, and therefore know what would be your punishment if we had gone to liberty through the opened door. We are all here, and have no intention of running away." The jailor immediately formed his opinion of this "Jesus" whose praises they had been singing, and whose Gospel they had been preaching in the streets and in the stocks, and said, "That is the kind of a Saviour I want; a Saviour and salvation which make men happy and honest."

Men are going to judge of Christ and His religion from what they see in us. The most noted infidels the world has ever seen were men who grew up among those who bore the name of Christ; but who, by their worldliness and sins, scandalized the Gospel of Christ. I do not say that such an excuse will answer in the day of judgment. They had the Gospel in their hand, and might have formed their

SELFISHNESS

opinion from that, and not from the lives of hypocrites; but there is the law.

The world is disposed to take its cue from what they see in us, and if it may be they will judge of Jesus by us, then give them the same reason for judging right of Him the jailor had, and it will be better for them and ten thousand times better for us. Seek, in humble, persevering prayer larger baptisms of His loving Spirit, and walk before men with constant watchfulness, lest you force men to wrong opinions respecting the Master whom you serve and whom, I hope, you long to honour. We live for others, and we live for Jesus and for God when we live earnestly and honestly for heaven; and God has made it blessedly possible for us to represent Him, and His truth and His Son. "Whosoever shall do the will of God, the same is *My* brother, or sister, or mother." Oh, what an honour to belong to, and so represent, *His* and *our* family!

The lesson aims at curing the heart of selfishness. Selfishness! That biggest of the devils; that most tenacious of the imps in the unregenerated town of Mansoul—the last of all to let go, and the most ready to return when all are cast out. How this black wasp, with its poison sting, flits and hums about the heart, in which, if it can find an empty place, it is bound again to build and brood, and multiply its poison and its stings! For aught I know, multiplying and stinging for ever and ever, if not cast out and destroyed here, and the heart filled instead so

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full of God and eternal love as to leave no room wherein it can build its bad nest. Selfishness! Oh, how unlike God, and Christ, and the angels, who came to serve and are sent forth to minister!

Of those great names in history passed down to us the most noted for selfishness, perhaps, is that of Cardinal Wolsey—a man who had born in him the elements of greatness: a man inclined in earlier life to do, and who did, some good, for I think England was in some sense better for his having been; but a man who, in later life, was consumed with a spirit of self-aggrandisement, caring but little, apparently, what became of others or his own country if his selfish interests alone might be advanced. Stripped of all his earthly glory by his offended monarch, from his dying bed he exhorted his faithful secretary—to put it in Shakespeare's form:

"I charge thee, Cromwell, fling away (selfish) ambition :
By that sin fell the angels ; how can man, then,
The image of his Maker, hope to win by 't ?
Cromwell, love thyself last
Let all the ends thou aim'st at be thy country's,
Thy God's and truth's ; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr."

Had he learned early and practiced through life the lesson he taught with a broken heart when dying, the name of Cardinal Wolsey could never have been pronounced to the end of time without veneration and respect. Selfishness was the rock on which he split. It was there that his wrecked bark sank beneath the

AN UNSELFISH SAVIOUR

wave. Here, too, we perish, if it be not cast out. Heaven's gate is not wide enough for the entrance of any selfishness. It is so unlike that spirit which brought Jesus from the skies to suffer as an atonement for human transgression of infinitely holy law. Though He was rich, for our sakes He became poor, that we, through His poverty, might become rich. We must know that a spirit of selfishness very largely controls this our poor world. All those things of which we complain—those great sins and systems which affect mankind injuriously—have their origin and chief foundation here. What a terrible spectacle it is, to see this spirit predominant in those who bear the name of our Lord! Surely it must be clear enough that selfishness is as contrary to the nature, and life, and Gospel of Jesus Christ as hell is contrary to heaven. If, then, we are controlled by it, or if it exists in us to such an extent as to be clearly visible, we are the servants of sin and of Satan, whatever name we may bear; and if it even exists at all we are unlike Christ. Find in Him, if you can, one trace of this bad element. It is not there! Do we acknowledge that it exists in the world and, alas! in the Church itself? If the Church had always been free from it, might not the Gospel long since have filled the earth?

Well! what can we do to get it out of the Church, and, if possible, out of the world? O, my dear friend, who at this moment is kindly perusing these lines, get down now with me upon your knees. Cry

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to God that you and I may not know it as our master, or even as our guest. Limit not the Holy One of Israel, who can make His people willing in the day of His power.

If we would enter through these pearly gates of bliss all selfishness must be cast out. Is anything too hard for God? Let there be a complete subjugation of our will to His, and then He can cast out all that is contrary to His nature. Only then can He sanctify our nature and bring us into full harmony with Himself.

What a new heaven and a new earth—what a new being opens before the soul brought into complete harmony with God! To ask the question, "Is life worth living?" is almost profane. To the soul thus conditioned by grace life is heaven. Then only do we know what "life" means. The soul delivered of all selfishness and under the complete control of the will of God, and filled inexpressibly with the love of God and of all those who may by love be brought to God, goes out at once in its longings for others. Its own joy is augmented by the interest it takes in others. No longer tied down, or cramped, or shrivelled by the narrow interests of one, it becomes interested in those things which pertain to the good and happiness of all. It reaches out from itself to its neighbours, to the race, to God, expanding for ever and ever.

We all despise selfishness; and yet, though the tendency of sin runs in this despised direction, how

WHY HE MADE

easy it is for us to fall under its hurtful spell! Christianity proposes to lift us out of it; and although many illustrations may be adduced as exhibitions of noble self-sacrifice on the part of some who may not have known Christ or His salvation, these are few and far between when compared with those who have suffered martyrdom itself, or the loss of all earthly good, for the sake of Christ and the race He came to save.

It must be noble to live for others, for God exemplifies it in Himself. We do not need the Christian scheme to establish this. It may be counted a great addendum, an infinite addition to what God had already done to establish this great truth, the unselfishness of the Deity.

From all eternity nothing was but God. This is the simplest of all the mysteries. Infidels and atheists gain nothing by denying the doctrine that, from all eternity, God was; or opposing the doctrine that, from all eternity, God only was. What mystery do they solve by their denying it or refusing to accept it? Do they bring light, or any more light, by their unbelief? The doctrine that God is from all eternity, self-existent, and omnipotent, unlocks to the human mind great and innumerable mysteries which otherwise can have no solution.

But there is something besides God now; this we can plainly see. There are angels and men. There is a universe. May we not justly ask, How came He to create? There can be no irreverence in this ques-

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tion. It is not only one we may justly ask, it is one we ought to ask. I may be told—in fact, I have been told—that God made angels, and men, and a universe, for the manifestation of His glory. What? For the mere manifestation of His glory? I know well that “the heavens declare the glory of God, and the firmament showeth His handiwork”; but was that the motive God had for making? I do not want to accept that answer if I can find some other that looks better, for it seems too much like selfishness.

Let us try again! From all eternity, infinite in power, and holiness, and majesty; infinitely happy in Himself because infinitely perfect. Infinite'y good, and therefore infinite in felicity.

I take the Book His kind providence has put in my hand, and I sit down to study God. I dare not hope to get true light from the Book without attending to one of its most prominent lessons, *prayer*—prayer to Him who gave the lesson for my good. O Thou eternal Source of life and light, tell me why Thou hast made me and all things that are made. I read on and on. I light upon a word of six letters. F-a-t-h-e-r. “Father”! “Father”! My soul starts at that word. Come, look with me upon this page. Can that be God—the infinite God? “Yes, it must be God, and only God. See the setting of the word. Read what goes before and what follows. It is none other than God. But why are you so excited?” Excited! why should I not be excited? I am asking after God, and why God made me? God!

"EUREKA!"

infinite in power, and holiness, and felicity, because infinitely perfect; and I light upon one of the first words I learned to pronounce when I got out of my cradle in the log cabin, "*Father.*"

My thoughts run back to childhood days. Have I two fathers, one infinite and the other finite? Surely there must be some resemblance. If there had been none, why did God Himself ordain that I should call both by the same name, spelt and pronounced the same? The one must be a miniature of the other, and intended, in some humble way, to give my childhood some idea of the other—attributes of the greater prefigured and set forth in the lesser—that from the very beginning of my being I might learn something of the eternal Father of my soul. I think of a great strong man who bore up his child in days of infancy and weakness, of the hard-toiling man who provided for his child that he should lack nothing; of the courageous man who never hesitated to throw himself between his offspring and the wolf of the wilderness howling for blood or the spear of the roaming savage. I think of the loving father who never had a good thing in his life he did not want to share with his children, that they might enjoy his felicity with him.

Like the philosopher of old who accidentally discovered the law of specific gravity, I, too, am excited and cry, "Eureka, Eureka!"—I have found it. I have found it. I know now why God created. He could not endure the thought of living through all

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the eternities in the selfish enjoyment of His own felicity. He must have others with whom He might share these good things that are necessarily a part of His being, because of His infinite and eternal perfection. So He created angels and men capable of enjoying with Him those inexpressible luxuries which spring from goodness; and He made a universe which in the stars that shine above us and the flowers which bloom at our feet, might minister to the happiness of created intelligences.

Take the rose from the stem. Does it give you any delight? Carry it to a sick mother or a dying child. Does it cheer the heart, or bring a smile to the pallid face? All that pleasure it creates, or can create, was in its Maker before the rose had power to transmit delight to a human heart.

The reader will think of many things in nature which give pain instead of pleasure. The existence of these may be accounted for on the ground of angelic and human transgression.

The aim of the Deity—as is abundantly set forth through the whole history and system of redemption—is the promotion of man's happiness as an ultimate end. The Bible is the revelation of God to men, and if the Book sets forth man's happiness as the ultimate end of God's aim and effort, we stand on sure ground when we carry the thought backward to the chief motive of the Deity, who, before man or angel was, willed to make those who might share with Him His joys for ever and ever. In a word, the

LIKE GOD

unselfishness of God accounts for creation, not the selfish end of manifesting merely His own glory—though His glory is infinitely more fully set forth when we discover His motive to have been the happiness of others. He liveth not unto Himself.

I should do a great injustice to my theme if I should neglect to say that there can be no sharing felicity with Him for ever without similarity of nature. For this He has made ample provision. If we would be partakers of divine joys, we must be partakers of the divine nature. We cannot sit down at His feast without the wedding garment. If you despise the free offer He makes, and condemn His oft-repeated and pressing invitation, do not wonder if the door is shut against you when, too late, you beg to enter in.

The unselfishness of God is seen in His having created you capable of sharing with Him His felicities for ever. When your sins made it impossible, from the very nature of things, for you to do so, His unselfishness is still further seen in His glorious provision for your complete restoration, so that you might be as if you had never sinned.

Will you take the responsibility of ignoring and rejecting these efforts of the everlasting Father for your eternal holiness and happiness? Do you not recognize it as the wisest thing you can possibly do to come to God, that His almighty Spirit may set you at liberty from the bondage of sin, and renew you after the image of Him who created you? This He

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is always ready to do while your day of probation continues. Pride, unbelief, laziness, indifference and self-will, suggest putting it off with the vain hope that, after death, you will have a better opportunity. Nowhere is such a hope held out.

How could the opportunity ever be better than where the Gospel is preached at your door? Besides, we can testify to you that, so unselfish is our Father and so ready to forgive, even now, here in this world of temptation and sin, He accepts, and comforts, and gladdens all who come to Him. You do not know what you are every day missing while neglecting His invitation. The joys we have here, however, are only drops compared with that infinite ocean of bliss which awaits the children of Him who lives that He may make others glad. Don't be a fool here, and then feed on the chaff of folly for ever. Come to Him and you will soon prove that His very being is bound up with your eternal happiness.

It is a rebuke to our selfishness to think of those noble souls who sacrificed all that the world calls good that they might hand down to us the blessing of political and religious liberty such as we enjoy to-day. We think far too seldom of those of our fathers who crossed a turbulent channel and sought out a quiet place in some obscure town upon the continent where they might translate the Word of God into the native tongue of their people; but who, hunted by the hounds of hell, as keen for blood

JOHN MILTON

as the four-footed sort, were dragged back to burn at Smithfield, or to pine away under chains in the Lollard's Tower. These lived not unto themselves. They cherished the sentiment which Wolsey remembered much too late, "Love thyself last"—that was the rule by which they walked. It is to men of their stamp we look for the cause when we admire what is good and great.

John Milton, being told if he attempted to write his "Defence of Liberty" he would destroy the remnant of his eyesight, did not hesitate an hour. With or without eyes, the principles of liberty must be defended. He could grope his way on to the grave, but could England ever be great if bound hand and foot to despotism? I look up the stream of true political freedom, all the way back to the great Alfred, who said, "I want my people to be as free as the air they breathe," and I see along its banks, like willows planted by God's own hand, the memories of men and women who lived not unto themselves. Blocked and hindered in its progress by the stubbornness of those who, from purest selfishness, were wedded to or befriended tyranny, these were the people who, at any sacrifice or cost, tore away the barriers, that the glorious stream of liberty might roll on to our day.

Count the blessings we enjoy, and consider that they have all come down to us through the burnt or bleeding hands of men who lived only that they

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might do good to their race. If these thought of themselves at all, it was only that they might make sure to win an immortal crown. Even those strong-willed barons who forced King John to sign the MAGNA CHARTA at Runnymede in 1215 lived more for you and me than they lived for themselves. The devotion, and bravery, and self-sacrifice of England's soldiers and sailors, who fought and died to give Britain the political power she possesses, should bring the flush to our cheeks for very shame that we have done so little to enlarge the work their bravery began.

Did God intend that we should be mere butterflies, living on earth only that we might show our finery and sip a little honey from every flower we meet? I take it that a Christian life is, while we are here, a soldier's armour, fitting us to fight battles for our Lord. Is the world as good as it ought to be? Is it as good as it might be? Is there not still some opportunity for us to imitate the noble example of our noble ancestry, who, like the martyrs of old, "loved not their lives unto the death," but "sealed their testimony with their blood," that the world might be made better, and that those who came after them might have a surer pathway to the skies.

Such a life is not without its joys even here. Nay, rather, such sacrifices yield, before we reach our crown, higher and sweeter joys than the world can possibly bestow. "As sorrowful, yet always rejoic-

THE GOSPEL EXTENDED

ing." "Jesus Christ, whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." To reach an everlasting crown of righteousness and glory, however, we aim not so much at being happy as at being useful.

God's glory and man's good are the chief ends toward which all Christian thought and Christian effort are directed. These ends cannot be reached where selfishness abounds. So soon as this bad spirit—so opposed to every principle of righteousness and every attribute of God and His Son—is cast out of the Christian Church, the kingdom of heaven will rapidly grow till it fills the earth.

It is a comfort and an encouragement to know that the number of the self-denying and self-sacrificing ones is daily increasing, so that the world's hope is growing. Into Africa, into India and China, and to the uttermost ends of the earth they are almost daily going, content to live and die among cannibals and pagans, if peradventure they may "turn them from darkness to light, and from the power of Satan unto God." The men who must finally conquer the world are the unselfish ones, going forth in the spirit of that great Master who came to our planet to suffer, to serve, to die for others. Oh, that His mighty Spirit may remove from our hearts all selfishness, and fill us with the pure love of God, who delights in making others good and therefore happy!

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These are the great principles which must underlie the nation which is to stand. Had God's ancient people, whom He led into Canaan and on whose account He drove out wicked nations, continued to fear Him and work righteousness, they would not only have remained undisturbed in their inheritance, but they would have to-day possessed the earth, and through them the knowledge of God and His great love for men would have filled every mind and influenced every heart.

How foolish are they who do not seek by prayer and reading and meditation to love God. How ten times more foolish still are they who set themselves in array against God and His cause. Do they think they can overturn His throne, or bring to naught that which He hath willed? He reigns supreme. Happy is that nation which is in harmony with Him.

LIVE NOT FOR THYSELF.

“ Live not for thyself : lo, from heaven above
Is sent thee a nobler plan ;
The Judge of the heart would thy fealty prove
To Himself by thy works of friendship and love,
And truth to thy fellow man.

“ Live not for thyself : there are hearts to bind,
Weary, broken, weak hearts to stay ;
There are wandering sheep from the path to find,
Weak and maimed and halt and blind.
To be cherished in the way.

LIVE NOT FOR THYSELF

- " Live not for thyself while the orphan's wail
Appeals for thy succoring care,
And the widow's moan and the visage pale
Of thy perishing brother thy efforts hail
To grasp from the verge of despair.
- " Live not for thyself : there are diadems bright
For the spirits from selfishness free ;
When the Master shall come in His robes of light
He will say as He bids such to dwell in His sight,
' Ye have done it unto Me.' "

THE BIBLE.

Canadians are not sceptics. I do not think any one ever so thought of them, yet here and there one such may be found. Now and then you meet a young man disposed to sneer at and affecting to despise the Bible. He thinks it an evidence of smartness and the outcome of superior wisdom on his part. No, it is evidence of foolishness and shallow conceit.

Consider how this Book, which tells us all this wonderful history of God's dealings with His ancient people, has withstood the assaults of infidelity for thousands of years, abiding the same, as if no one had ever questioned its genuineness or its authority. Atheists and scoffers have brought their engines and battering-rams and for many centuries have wrought very hard. They have hammered at the Book with all the force of eloquence, rhetoric, logic, criticism, and science, falsely so called, and what have they accomplished? They have not split a brick of the superstructure. They have not disturbed a joist or brace. Not one comma or colon has been shifted because of adverse criticism. Every book, chapter and word stands as firmly as if the world had never heard of atheism.

THE BIBLE

" Last night I paused before the blacksmith's door,
And heard the anvil ring its vesper chime,
And looking in I saw upon the floor
Old hammers worn by beating years of time.

" 'How many anvils have you had,' said I,
'To waste and batter all these hammers so?'
'But one,' said he. Then said, with twinkling eye,
'The anvil wears the hammers out, you know.'"

" And so, I thought, the anvil of God's word
For ages sceptic blows have fallen on,
Yet, though the sound of falling blows was heard,
The anvil is unharmed, the hammers gone."

For what book is there such a demand, a constantly increasing demand, as there is for the Bible? All the nations of the earth are asking for it. Mankind appreciates it more and more. Men realize that it offers to their race wisdom and comfort such as no other book can give them; that it opens to the race a hope for a blessed immortality.

That is not all. Thoughtful men discern that those nations which are building most solidly on Bible doctrines; on the great truths of the Bible, are the most intelligent and most progressive, offering to the individual the largest measure of civil liberty and that the nation which attends most carefully to the principles which the Bible reveals is the nation which appears most likely to stand firm when the world is disturbed and shaken.

THE SABBATH.

We are not here for long. Three or four score years soon end.¹ Ask any one whose hairs are gray. This life is not all. That there is something beyond needs no argument when addressed to Canadians.

It would have been a hardship if our Creator had ordained that, in earning our bread, we must toil every day from seven years to seventy, with no intermission at all. But God has ordained that at least one seventh of our days, measured out to us in periods of seven, we should be relieved from the obligation to work, that we might not only be reminded of God's wonderful work of creation, but by withdrawal from toil and worldly thought have an opportunity to think of the great future and prepare for it. That in thirty-five years we should have had five years, or in seventy years ten years of such opportunity leaves us without excuse if we are unprepared when the moment comes to exchange this world for that which lies beyond.

While it was appointed to commemorate continually God's creative acts, it was also designed, perhaps in a larger sense, for man's spiritual and eternal good. We are assured of this by the Saviour's words, "The Sabbath was made for man."

THE SABBATH

"The right to keep the Sabbath lies back of human government and rests on the same foundation with government itself, namely, the revealed will of God and the wants of the human family." All have a right to rest one day in seven, because God has so willed. "Remember the Sabbath day and keep it holy. In it thou shalt not do any work: thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

I doubt very much whether anything is gained in a worldly sense by our railways and other corporations or by individuals violating God's law respecting the Sabbath. It does not pay in any sense to set ourselves in opposition to God. I have noticed for the last fifty years that those railway corporations having the least conscience in these things have the largest amounts to pay for damages by accidents. Make a note of it and judge for yourself.

I have heard a great deal of talk about works of necessity and of charity. Much of it is idle wind or silly excuse for worldly gain. If there is a conscience within us that fears God and stands in awe of the great assize, all these things can be managed without offending God or grieving our own conscience. Stokers on board our ships at sea or deck swabbers can all get in their *necessary* work and have plenty of time to attend religious service, usually held nowadays on board all sea-going ships. Much depends upon the influence of the captain

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and officers. The biggest part of the sin lies, however, with ship-owners and with our officials on land giving clearance papers for sailing on the Sabbath. When I was for several years a pastor in the city of Montreal I listened to bitter complaints from seagoing men for being obliged by the company to set out for sea on the Sabbath.

As to railways, our laws should at least prevent trains from starting on the Sabbath, or running in, except at an early hour, and this only for trains from a distant point. However, if we can only get a conscience into these men who control our ships and trains and all such interests we shall have no difficulty in meeting what may be justly termed necessities without sinning against heaven. They must be reminded that they, with us all, must give an account to God, and laws must be enacted, as well, which will prevent the avaricious from endangering the welfare of the State by doing that of which God disapproves.

Surely the history of Canaan and of God's chosen people has not been given us for nothing. Sin is poor patriotism and very bad political economy. It has been proved over and over again that animal nature subject to toil is created in harmony with this law of God respecting the Sabbath. In the manufacturing of bricks, or the construction of railways or other works, it has been proved that more can be accomplished by horses or men resting one day in seven. Or in driving cattle or sheep from

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the interior of the continent to the seaboard those got through quicker and in better condition which were permitted to rest one day in seven.

Aside from man's need of the Sabbath, it originally stood as a monument, continually reminding men that "In the beginning God created the heavens and the earth—and the stars also." It was then "the seventh day." But there came a day, some thousands of years after, when God did a greater thing than create; a day when His greater glory was made manifest to angels and to men, as sung by the heavenly choir over Bethlehem's plains, "Glory to God in the highest!" He redeemed men from sin by the gift of His Son.

Christ's full work on earth was not done until He rose from the dead. He rose on the Jewish Monday when it began to be called what it never had been before, "The Lord's Day." It was very fitting that the significance of this ubiquitous monument should be changed from the lesser to the greater of God's wonderful acts. Moreover, when Jesus was about to leave His disciples, He bade them tarry at Jerusalem until they should be endued with power from on high. The Holy Ghost came on His little company at Jerusalem on the Jewish Monday. Then it was Christ came into His earthly kingdom in the fullest sense. (1) The resurrection of our Lord; (2) the pouring out of His Spirit; (3) the practice of the apostles in the breaking of bread and of prayers on the Jewish Monday, and the continuance

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to this day by the whole Christian Church, reveal to us that the day we observe as the Sabbath now is our "Lord's Day," the first day of the week, distinguishing Christians from Jews, who still keep the seventh day because they do not acknowledge that God has yet sent any Messiah into the world. Some very foolish, fanatical people go about trying to disturb the minds of many good Christians on this point, making a few, at least, believe that the whole Christian Church is wrong in observing the first instead of the seventh day of the week. Give no heed to these crazy heads. Tell them that in keeping the first day of the week you are honouring God's Son, and "he that honoureth the Son, honoureth the Father." If these foolish people will observe both days, all honour to them. May God bless them. But if they keep the seventh and then deliberately violate the laws of the land by breaking our laws respecting the Lord's Day, the first day of the week, let them feel the weight of the law. Put them in jail or the lunatic asylum. All crazy people are better under cover.

If these seventh day people want to prove to us that they are of sound mind and of sincere heart, desiring only to do good to men, let them keep both days and then go like the Salvation Army into the slums and highways and byways, to those who are as much without the Gospel as the heathen, and lift poor humanity up to better things, and if there they teach their peculiar doctrines no one can find any

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real fault with them, especially if they observe both days; but when they come with their unscriptural and anti-Christian ideas and rend religious people asunder, and do the work of schismatics, let them be everywhere denounced.

ON WINE.

The liquor traffic is all wrong from beginnig to end. Only divine disapproval can rest upon it. It is contrary to the Word of God. Its existence, therefore, must be against the welfare of the State. The beverage use of the spirit of wine or alcohol is in direct oppositon to God's declared will. For His Word is, "Look not thou upon the wine when" it possesses the power to produce the evils just before enumerated, "Woe and sadness, wounds and babbling." No stronger language could be used than this, "Look not upon the wine when." I suppose the meaning is, Look not with desire, or with longing to receive and enjoy, for at the last it biteth and stingeth like the venomous adder.

But the question is asked, "Does not God approve of the use of wine? Hold, there! We must at this point go very slowly. We are on exceedingly thin ice. It would be an awful thing to discover that God's ways are unequal, or in other words that He contradicts Himself. I have shown that the use of wine under certain conditions is prohibited. The conditions are, when it has in it those elements which have power to produce certain evils just named. Now I am asked a question which seems

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to imply that God can disapprove and approve of the same thing at the same moment. That is, "Can't God blow hot and cold with the same breath?" or, cannot He, like man, sometimes be inconsistent?

Now, none of us wish to think that our God can contradict Himself, for we have always been taught to believe that He is a God of truth and righteousness. But we have reached a strange dilemma. Is there no escape from between its horns? Yes, there is an escape from every dilemma. What, then, is the door of escape from this? There may have been two kinds, and these two kinds may have been so widely different that our God of truth and righteousness could and should condemn the one and commend the other. Then His ways would be equal, and there could be in Him no contradiction. His condemnation is, in the ultimate, hell, and His commendation, heaven. For Him to condemn was at once to declare that which He condemns is an evil. For He condemns only that which is evil and which, because evil, is a source of real danger to men.

But I am asked, "How can it be that in the Bible there are things as unlike as prayer and blasphemy, or as hell and heaven; one of which God condemns and the other commends, yet both called by the same name?" Why should that be thought a strange thing when that idea is found in the Bible more than a thousand times, in fact from beginning to end. Here are two men. God condemns the one and commends the other. One's soul and tongue are full

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of blasphemy, the other's full of prayer, yet both are men. Solomon warns his son against the one and urges him to imitate the other.

If you will but consider that "wine" does not signify a quality, but an origin. "Smith" may be a bad man or a good man. The mere name gives no sign in this respect. His moral quality has nothing at all to do with his name. That comes to him solely because he sprang from a family of that name. "Wine" is "vine"; Latin, *vinus*, a vine. No matter what may be the chemical condition of the liquid in the bottle before you, if it had its origin in the vine, it is wine.

The man condemned of God is not what he was originally in Adam, or even what he was in his infancy and childhood. Having fallen from his original righteousness and having in his heart evil thoughts and evil inclinations, he is condemned, and the youth is warned to shun him. The wine having power to produce woe and sadness, wounds and babbling, is condemned because it has fallen from its original righteous use and has within it certain elements of evil that it did not originally possess. Thus, we are all warned against its bad influences and worse effects. Man because of his origin is called man, altogether irrespective of his moral quality. "Smith" is "Smith," not because of any moral condition, but because of his family origin. Wine is wine, not because of any present chemical condition, but because of its origin.

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But were there two kinds? Oh, yes; there must have been many more than two kinds, for Nehemiah says, "Store of all sorts of wine." That must mean that there were even more than two.

But was there anything called "wine" in the Bible which could not produce "woe and sadness, and wounds and babbling?" Yes, for Isaiah says: "Thus saith the Lord, As new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." Wine in the cluster cannot produce these evils, for it is a chemical impossibility to ferment the juice of the grape while it remains in the maker's little bottle unbroken. Here it was called wine, though it could not have been changed in the least degree from its original condition. "Honour the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." But presses do not burst out with something fermented, do they? Here is something called "wine," which could not have been fermented. But why should I continue? No one who loves or fears God can for one moment think that the thing which He condemns is in the same condition as that which He commends. God does condemn and also commend the use of wine. Our error and our evils come from our not "considering," and from our yielding, if only in some slight degree, to that hellish suggestion of Satan that God's ways are not equal and therefore inconsistent.

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If the foundation be destroyed, what can the righteous do?" If it can be shown that God condemns and commends the same thing under the same conditions, can He be then a God of truth and righteousness? He condemns it only when its condition is to us a source of danger. Six thousand years ago He issued a prohibitory law respecting something which should not be eaten. Suppose mankind had from the beginning until now respected that original prohibitory law, what evils, what pains, what tears would have been avoided. What a paradise our world would have ever been! Man having violated that first prohibitory law, suppose, through the sad experiences of three thousand years, he had learned wisdom enough to have secured his obedience to this second prohibitory law, "Thou shalt not look upon or partake of wine when it possesses the power to produce woe and sadness, and wounds and babbling." What a host of evils our race would have escaped! Who can count the tears, who can enumerate the sorrows, the untimely deaths, the desolate homes, the broken hearts, the wrecked lives, the crowded jails, the family feuds, the wasted fortunes which have come directly from the second violation of God's wise legislation for human good! Poor humanity! when wilt thou be wise to see that it is the same serpent which beguiled our first parents which now beguileth thee by this invention of hell, the liquor traffic. O Canada! Young Canada! Cast out this

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foe of your children and of your State. Only evil has come of it. Only evil can come of it.

Some good people have been staggered by those words of the Saviour, "No man having tasted the old straightway desires the new, because, he says, the old is better." I have kept it in bottles for five years, perfectly free from any fermentation, having bottled it when the liquor, newly pressed from the grape, was at a temperature of 170° , and then corked it very tight and sealed it. When opened it was very much pleasanter and apparently richer than that just newly made, for the constituent elements were more perfectly blended. The longer the elements of lime, and sugar, and albumen had been shut up together, the more the toning down into one, so that our good Master could say, "the old is better" without "the old" implying that there was the presence of anything harmful, as we know to our sorrow alcohol is.

But some one asks, how comes the alcohol there if God did not put it there? God does put it there, but not at the first, when He hangs the grape in the cluster. He puts it there precisely as he puts foul and poisonous gases in the body of a lamb, killed by the dogs in the field. These poisonous elements were not there when the lamb was alive. They are there only when the lamb has ceased to live. They are there for a wise purpose. They are a part of the law of death, decomposition and decay. Some one

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by chemical treatment may arrest that process of decay for a little while, and hang the meat in the market and sell it at a reduced price and so induce some poor people to buy. We know, however, how the rascal fares when the Health Officer gets after him. It is the same law in the one case as in the other. If the liquid is left exposed to the atmosphere it will soon ferment. If left alone, however, the alcohol will very soon disappear and the liquid becomes vinegar. It is all a natural process of decay, returning organic things to separate original elementary conditions that they may be brought forth again in useful, harmless forms for man's benefit and pleasure.

The lamb might have been slaughtered by the butcher and properly prepared, boiled, canned, sealed and put away for winter use, or shipped to foreign lands for food for the soldiers or others, without ever having been affected by any poisonous gases or other decaying influences until opened and used. So may the juice of the grape be treated without process of decay.

But had the ancients means of keeping it from fermentation? I will not doubt my Lord's consistency or His wise words long enough to stop to ask whether they had or not. I must assume they had, rather than allow my mind even for a moment to doubt His truthfulness and consistency. However, I have looked into the subject long enough to

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discover that they had. If the reader wishes to follow it up he will find it out also without my keeping his attention longer on this chapter. Let no man beguile you into even thinking that our blessed Lord ever sanctioned in the least degree the use of that which, in the words I have quoted above, He so strongly condemns.

ON POLITICS.

By the word "politics" I mean the science of human government. There is no science of greater importance, nor any more honourable. It is ordained of God. Like all other God-given things, however, it may be and has been dragged down into the dust by those whom it was intended to benefit.

Sometimes the word is misused. We often say "politics," when we really mean only partisanship. It seems to me that party government is an evil which the world will some day get rid of. The time may come when everything which has to do with the welfare and prosperity of the State will be considered by the law-makers of those times on its own merits and not at all from a party standpoint. It is an anomaly, a very strange thing, to see men on this side of the House and on that side the House in our Legislature—Christian men, men who would scorn to do a low or mean thing—voting evidently against their own intelligent convictions for mere party reasons. Must this state of things always exist? In our ecclesiastical courts and councils everything, with very rare exception, is considered and discussed on its individual merits. If there be even the semblance of a party in the discussion of

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some important question, the moment the vote is taken and the matter carried or rejected, immediately the party is dissolved, and some members of the council who stood shoulder to shoulder in the advocacy of the question just now disposed of find themselves as strongly opposed to each other on the matter now in hand as they were united on the other an hour ago. Much valuable time is wasted and much bitterness created in the undoing of those things in later years which were not done from honest conviction, but for party exigencies. The State, it seems to me, will never get the full benefit of the very best brain of her legislators until this evil is cured.

In the meantime, what can we do to reduce to a minimum the evils of party government? I do not wish to be understood as saying that party government is altogether an evil, nor do I say that there will be no evil at all in the other system. Party government may have some redeeming features. The one party acts as a check upon the other. His Majesty's "loyal Opposition" is almost, if not wholly so, as necessary as the Government itself. A tendency toward wrongdoing and political corruption on the part of those who have the power, because they have behind them a majority of the elected representatives of the people, and because they have in their hands the keys of the national treasury, is quickly seen and exposed by their political opponents. The Government, fearing the

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watchful eye of the Opposition, are careful so to manage the people's affairs that they may be able to defend themselves if unjustly attacked, or to give satisfactory reasons for their action if the electorate so demand.

One of the biggest sources of danger is the continuance of any party in power too long. The moment a party in power thinks itself so strong that it begins to hold its opponents in contempt and defy them, or so strong that it begins to venture along any new lines of legislation without carefully consulting their leading supporters in the constituencies, that very moment the State is in danger, and may well cry out, "Save me from my friends." It is a very easy thing for a party long in power, even though they may have kept themselves there for many years by very questionable methods, to say, like Louis XV., "L'etat! Je suis l'etat" (The State! I am the State). An honest, ambitious political leader will sooner, for his own sake, as well as for the country's sake, allow himself to drop out of power or resign rather than resort to improper methods to keep himself in power; methods which his conscience condemns.

If "love of money is the root of all evil," the love of political power is, we sometimes see, the root of all rascality. No leader can for very long (say for over ten or twelve years) continue in power without finding himself and his Cabinet hampered and hindered by unworthy hangers on, who would suck

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the very blood of the country's treasury through those whom they claim to have put into office and continued in office by their efforts. Every political leader has felt the inconvenience of this, to call it by its mildest name, and the only way, sometimes, at least, to rid himself and the good name of his party is by getting out of office, if the electorate will so permit him. By this means he cuts himself free from a very unworthy class of people, whose existence depends upon their readiness to do the lowest and meanest things offered them, if they can find in the doing financial gain. Woe to the unfortunate leader who finds himself, in one way and another, at length dependent on these creatures. For these reasons a political leader often feels it a great relief to get rid of office for a while, that he may be freed from these partisan blood-suckers.

When a party by its manifesto makes known to the electorate its principles and policy, declaring its intentions beforehand, if elected to power, it is the duty of the electorate to hold the successful side strictly to the letter of its manifesto. If after elected to power the principles of the manifesto are ignored and another policy adopted, such a party should at the very first opportunity be removed, if for no other reason than that the people may continue to be sovereign. For if a party when placed in office violates its ante-election pledges it destroys at once its righteous claim to office and should either resign,

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as being unable to make good their promises to the people, or be removed, as I have said, at the earliest opportunity.

If by any cajolery or improper methods such a party is returned to or continued in power after falsifying their promises, the electorate ceases to embrace "the sovereign people," but becomes instead composed of mere puppets, dancing while shrewd, scheming politicians pull the strings. Eternal vigilance is the price of liberty. Let scheming, ambitious politician know that we will not barter away our liberty for the sake of party; that we, the people, are "sovereign" and intend to remain so. When we have declared our will at the polls we expect those we have elected to office to do our will, and if they fail to do it we have no farther use for them, as chief officials in the land, at least.

The Motherland sets us a good example along this line. There is more independence among the electorate there than here. Apparently no party, however strong, can continue in power longer than ten years, and oftener not longer than five or seven. In 1886, when Mr. Gladstone introduced his Irish measure, which proposed to relieve Ireland of representation at Westminster, which really meant a beginning of disintegration of the Empire, old political parties were all broken to pieces and scattered like printer's "pi." Now, again, at this time of writing, Mr. Chamberlain's agitation for a measure

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of protection for British industries is producing the same effect. Old political parties have ceased to exist, and out of the agitation new parties will probably come. Through it all we see the sovereignty of the people asserting itself. The British people in the United Kingdom put their State higher than party.

These periodical shakings up reveal the strong will of the people, and declare that the people, not the party, shall rule, and at the same time teach the politicians that they can have place and power only when they do the people's will. Thus is popular liberty enthroned high above all things else.

It is most unfortunate for any country when ambitious politicians are willing to resort to dishonest and discreditable means to secure or retain place and power. One is pained to learn that, after all our effort to educate and Christianize, there are those who are willing for a trifle to sell their manhood and barter their franchise which Providence has bestowed upon them as the chiefest evidence of liberty, casting their vote, not from honest conviction or a spirit of patriotism, but for the mere sake of a few cents or dollars. Such persons are unworthy to be enrolled with the electorate of any State laying any just claim to respectability. A law, I think, should be enacted removing any person against whom this crime has been well established from the electorate list, for a number of years, at

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least, for first offence, and for balance of life for a second offence. But if the man who is willing to sell this God-given sovereign power ought to be severely punished by being deprived of that power, how about the one who is willing to buy or who offers to buy, and by his offer tempts his neighbour. A pretty specimen of a law-maker for a Christian nation is he. Give the tempter the same as you apply to the tempted, or even more severe. To merely disqualify him from running again is not enough. Take away for a time at least his right to vote at all. Whatever may be done elsewhere, let Canada frown most severely on all such methods.

God has put in human breasts a spirit of ambition. No young man is to be condemned because he is ambitious. Rather he is to be commended. But let his ambition keep always within honest and honourable lines. Be sure your sins will find you out. All ambitious attainments other than honourable are simply a bag or a bank full of bogus coin. You would be a thousand times better off without it. "A palace in Fifth Avenue or a cell in Sing Sing," is a very bad motto to start out with. "Get money: get it honestly if you can, but get it," is no better. The young man who aspires to political greatness along dishonourable lines will some day regret that he ever had any ambition above that of an honest tiller of the soil.

It was by slow degrees in some cases and more

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rapidly in others that God's ancient people, through transgression of the laws of righteousness, came at length to national ruin. If He spared not His own chosen nation, through whom He has transmitted unto us these principles of right and unshakable principles of national stability, be sure He will not spare us if we trample under our feet what He has declared to be in harmony with Himself and His government.

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It is a very serious matter when laws against crime especially are enforced with laxity, or perhaps, as is sometimes the case, not enforced at all. It is neither wise nor merciful to bind the hands of justice, or in any wise to hinder her from the righteous performance of her sacred duty to the State.

They are the enemies of the State who for any reason whatever set themselves against the enforcement of law. It is both right and merciful to prevent by all honest methods the conviction of an innocent person charged with any crime. When, however, the accused has been, after sometimes long and patient investigation, convicted of the crime charged against him, let the law take its course though the heavens should fall.

British law in earlier days was far too severe and many a poor soul has been done to death who should never have been convicted at all. But British law to-day is both merciful and just, and more merciful and just because enforced. If the law is not a terror to evil-doers, of what use is it? It is certainly not a terror to the evil-doer if it is practically a dead letter. If the judge or the jurymen has "an itching

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palm " it is very easy for the law to be made a dead letter.

In one of the United States towns on the Pacific Coast, when I was a visitor in it, an editor deliberately shot to death in broad daylight one of the most respectable citizens, who had rebuked him for some of his rascality. All in the town knew that the accused was guilty of murder. There was not one person who doubted it for a moment. The lawyers for the defence, backed by plenty of money, it was said, set to work to secure "*a change of venue*," and the murderer went "Scott free."

While the looseness of the enforcement of law in the American Republic is characteristic of the nation, let not the reader imagine that all Americans justify such laxity, or that every lawyer or judge or jurymen in the United States has his price. That would be far from the truth. There was not money enough in the Washington Treasury to have hired the great Lincoln to defend for five minutes the scoundrel to whom I have just referred. No man ever denounced more vehemently than he the evils of mob-rule, "to which our country will come," said he, "if justice fails to enforce the law."

"There is no justice in the land," said a prominent official in the State of New York. "The moment the accused comes before our courts an effort is made to find out which political party he belongs to. If he belongs to the right party he escapes; if to the other, he is convicted." Let not the reader

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think this is always true. Still, only for this reason and others can you account for the mob-rule so largely prevailing in that great country which the great and good Mr. Lincoln foresaw and deplored, and against which he raised his honest voice.

If Americans ask you why Canadians do not desire to join the United States politically, tell them that there are many reasons. This is one: Where justice enforces her lawful claim against the lawless and the criminal, the life and liberty of her honest citizens are safer and of far more value.

Talk of "the highest form of liberty," forsooth, of which the proud American boasts! There can be no real liberty where men walk in fear. "Fear hath torment." Fear is therefore tyrannical. No man can walk the streets of Chicago or Seattle with any valuables in his pockets without walking in fear, even in broad daylight. It is said, and I believe it, and I have spent many weeks in both these cities, and know something therefore of what is going on, that the police are "*cheek by jowl!*" with the thieves, who share with them their plunder.

If these lines should ever fall under the eyes of any American, I want him to know that they are not written by an enemy, but by a friend, who admires much in the greatest republic the world has ever seen, but whose enforcement of law is not only discreditable, but very dangerous. Liberty, which is always supposed to embrace protection to one's life, property and lawful pursuits, is of a very

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doubtful kind when doled out to me at the hands of the mob.

I do not say that the rule in the American Republic is more extensive than the ordinary process of law enforcement. It is not. There is, however, a very observable increase of laxity in the enforcement of law, and a corresponding growth of mob-rule, and every day's reports convince us it is still growing, not only in the South as a sort of aftermath of the Civil War, but growing in the cities of the North, some of its most demoniacal exhibitions being seen in the very centres of what we thought the most intelligent and most civilized districts of the Republic.

Let us turn now for a little to Canaan and see how these things were done under the Mosaic régime. Here we shall find what was God's will in such matters, and His will must always be a wise and safe rule for any nation. Short shrift was the lot of the culprit convicted of a capital offence. He must without delay be made an example which would terrify all others, that the crime of which he was guilty might not be repeated.

"If a prophet or dreamer of dreams entice thee to go after other gods and serve them, that prophet or dreamer of dreams shall be put to death . . . so shalt thou put away this evil from the midst of thee.—Deut. xiii.

"If thy brother or son, or thy daughter or friend entice thee secretly, saying, Let us go and serve other

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gods, thou shalt not consent, nor harken to him, thou shalt surely kill him: thine hand shalt be first upon him to put him to death, and afterward the hand of all the people, Thou shalt stone him with stones till he die . . . *And all Israel shall hear and fear and shall do no more any such wickedness as this is among you.*"—Deut. xiii.

"And if it be told thee and thou hast inquired diligently, and it be true and the thing certain . . . then shalt thou bring forth that man or that woman which have committed that wicked thing, and shalt stone them with stones till they die. At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death." "*So shalt thou put the evil away from among you.*"

"Thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days and inquire, and they shall show thee the sentence of judgment. Thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. The man" (thus sentenced) "*shall die, and thou shalt put away the evil from Israel.*"

"If any man hate his neighbour and lie in wait for him and rise up against him and smite him mortally . . . Then the elders of the city shall fetch him thence, that he may die. Thine eye shall not pity him, but thou *shalt put away the guilt of innocent blood from Israel that it may go well with thee.*"

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"If a false witness rise up against any man . . . the judges shall make diligent inquisition, and behold if the witness be a false witness then shall you do unto him as he had thought to do unto his brother, so shalt thou put the evil away from among you, and *those which remain shall hear and fear and shall henceforth commit no more any such evil among you.*"

"And if parents shall say unto the elders of the city, This our son is stubborn and rebellious: he will not obey our voice: he is a glutton and a drunkard. Then all the men of the city shall stone him with stones till he die: *so shalt thou put evil away from among you.*"

"If a man be found stealing any of his brethren, and making merchandise of him, then that thief shall die, *and thou shalt put away evil from among you.*"

The rigid enforcement of law through many centuries while the Jews were a nation is still seen in its effect upon that race, for Jews are the most law-abiding people in the world. They may have failed in many other things, to the extent of bringing God's just judgments upon them as a nation, but in this they excel, and it can be accounted for only on the ground of the whole race having been through all those earlier centuries so thoroughly schooled in respect for law that when a Jew is born into the world he has it in the very marrow of his bones.

I am not pleading for stoning as a means of capi-

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tal punishment, nor am I pleading for capital punishment, if it be thought at some later period of the history of men that there is a better way. What I am pleading for is a prompt and adequate enforcement of law, whatever it may be. It seems such a waste of time and energy, and money, too, to elect our law-makers, often by almost sleepless effort for weeks, and then ignore their laws after they are made. Loss of time and energy and money is trifling, however, compared with loss of restraint of those persons whose tendency is constantly in a criminal direction. Canada has always been noted for its careful enforcement of law. The same may have been said of the early British American colonies, or of the earlier days of the American Union.

These lines are written with the hope they may contribute somewhat towards a continuance of this wise rule. Hitherto our population has been comparatively small and almost entirely made up of persons of British and French origin. Very soon, however, when our natural resources are more widely known and more rapidly developed, not only will thousands, but hundreds of thousands, flock into our country from all parts of the Old World. Among these there will be some, if not many, who will have to be kept in order by the prompt exercise of a strong hand and a rigid enforcement of law.

May Canada never slacken her pace in this regard, and may our young men who are or soon will have to assume these responsibilities, remember that

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the most merciful, safest and cheapest method is the prompt and strict application of justice to all who violate our laws. Then shall the honest, law-abiding citizen feel secure, and dwelling in safety shall appreciate the blessings of life, liberty and pursuit of happiness guaranteed him by the constant vigilance of the executive of the land.

Not only so, but we are bound by our sense of justice to our fellow-man both to make it as easy as possible for men to do right and as difficult as possible for men to do wrong. Then shall we increase the volume of righteousness in the earth and, as so often repeated in Holy Writ, put away evil from among us.